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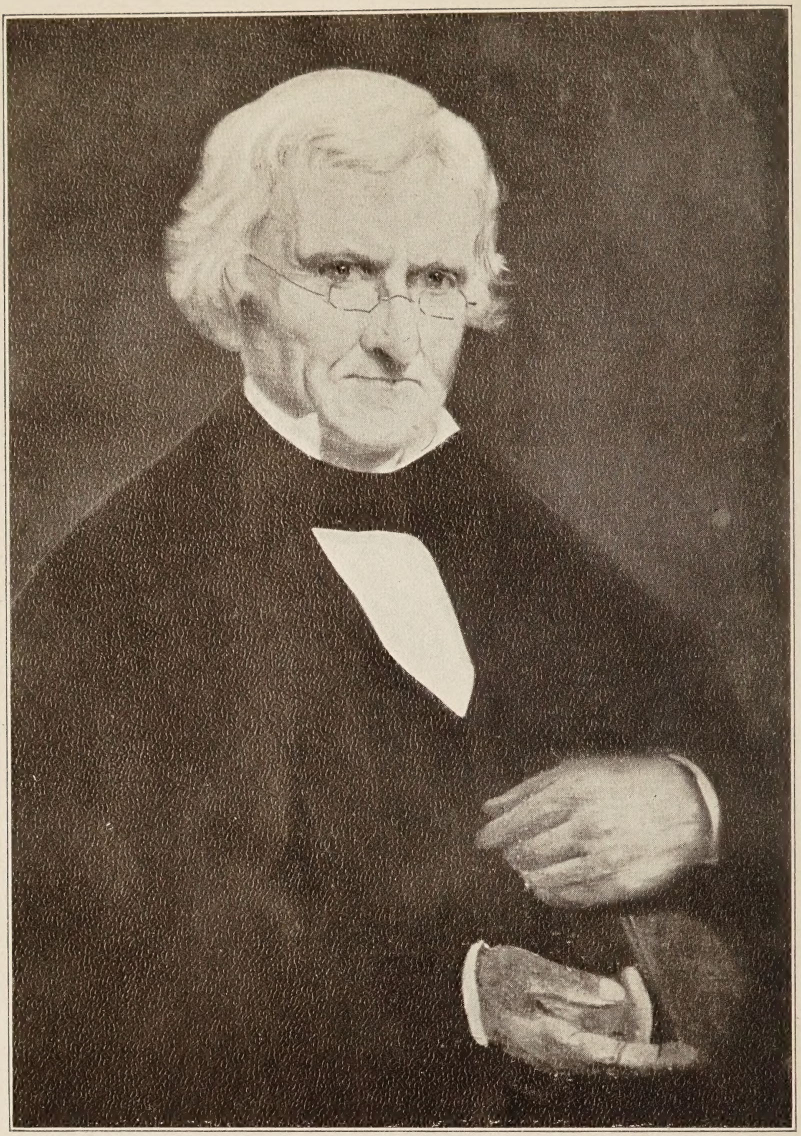

ISAAC COE, M. D.

FOUNDER OF SABBATH SCHOOLS IN INDIANAPOLIS

ELDER, FIRST PRESBYTERIAN CHURCH, 1823 TO 1853

(From portrait painted by the order of the First Presbyterian Church Sabbath School, for the Semi-Centennial Sabbath School celebration, April 6, 1873.)

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1823 — 1923

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CENTENNIAL MEMORIAL

FIRST PRESBYTERIAN CHURCH
INDIANAPOLIS, IND.

A record of the anniversary services, June tenth to seventeenth, 1923, celebrating the one hundredth anniversary of the founding of the First Presbyterian Church, together with historical material, session records, sermons, addresses and correspondence relating to its life and work during the century.

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The First Presbyterian Church

PRESS OF THE
WM. MITCHELL PRINTING CO.
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To the Ministers Who Have Led and Inspired,
To the Officers Who Have Wisely Directed
and
To the Unnamed Many Who Through the Years Have Been
Faithful in Service, in Prayers, and in Gifts
In His Name

This Volume is Gratefully Dedicated by the
Present Membership

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Group of Sabbath School Officers, Teachers and Scholars, 1921.

FOREWORD

On the 3rd day of January, 1922, the session of the First Presbyterian Church appointed a committee to make preparation for the appropriate celebration of the One Hundredth anniversary of the church, which was to occur the following year.

It was the judgment of the committee that a rather complete memorial volume should be published shortly after the formal celebration and made available to the congregation and general public.

The committee requested the Rev. Matthias L. Haines, D. D., Pastor Emeritus, and Mr. Evans Woollen, an elder in the church, to have full supervision of the preparation and publication of such a volume. Dr. Haines and Mr. Woollen asked that Mr. Jacob P. Dunn,* former state librarian, be associated with them in this work, on account of his wide knowledge and experience as a historian. Mr. Dunn advised that, in the main, the anniversary volume be devoted to the publication of the sources of the history of the church. This policy was adopted and accounts for the inclusion of the early session minutes, historical discourses, correspondence, etc. The use of these old documents, unmutilated, explains any repetition of the historical narrative and also the absence of uniformity in style, capitalization, punctuation, etc. In this connection, special acknowledgment is made of the valuable services of Mr. Dunn in discovering and arranging the older manuscripts for publication, and in writing a sketch covering the last fifty years of the history of the church.

It is probable that errors of omission and commission have crept in here and there, in spite of much careful effort to eliminate them. We are greatly indebted to the Misses Anna and Lucia Sickels for days of patient toil in copying documents, for editing, and for correcting proof.

This volume is placed in the hands of the reader with the hope and prayer that it may reveal something of the joys and sorrows, the trials and rewards, that enter into a century of service for the Master and His Kingdom.

Committee of Session,
MATTHEW F. SMITH
MATTHIAS L. HAINES
WILLIAM N. WISHARD
EVANS WOOLLEN
HENRY C. SICKELS

---

*Mr. Jacob P. Dunn died June 6, 1924.

"Remember the days of old, consider the years of many generations; ask thy father and he will show thee, thy elders and they will tell thee."—Deuteronomy 32:7.

*"As the fathers laid the foundations, so must the structure reared upon the foundations be conserved and carried forward to completion. We must not let the lamp go out which was lighted in the wilderness. * * **

"If, therefore, the Church be loyal to her Lord and to His truth, unswayed by any gusts of passion or by any spirit of policy, holding right on her way, true to her charter and her commission, then there awaits her another century of success greater even than that which is past."

Samuel J. Wilson, D. D., LL. D.

CHAPTER I

THE CENTENNIAL CELEBRATION

The year 1923 marking the centennial of both the first Sunday School in Indianapolis and the organization of the First Presbyterian Church, it was determined to make fitting celebration of these anniversaries. The original Sunday School was organized on April 6, 1823. It was the beginning of all Sunday School work in the city. The Sunday School of this church held a celebration of the anniversary on April 1, at the Sunday School hour. Nothing elaborate was undertaken but an historical sketch of our Sabbath School, and the work of its founder, Dr. Isaac Coe, and his associates was presented by Mr. Henry M. Dowling; Mr. Henry Coe Sickels gave reminiscences of Dr. Coe; children in the costumes of 1823 were represented—girls by Misses Dorothea and Alice Hanna and a boy by Master Harlow Hyde; and the school sang ''Children of the Heavenly King'' to the tune of Pleyel's Hymn,—the quaint old air used a century ago. [The program of this Sunday School celebration will be found on page 96 of this memorial volume.]

The centennial celebrations of the organization of the church were held during the week of June 10-17. In addition to the papers and addresses, delivered at the various meetings, which are reproduced herewith, there was provided, in the church parlors, through the efforts of Miss Anna Sickels, a continuous centennial display of church relics, portraits, and other objects of historical interest. Informal social gatherings were also held in the parlors, and the congregation lived for a week in the atmosphere of reminiscence and retrospection. In this, many friends from other churches and from the city at large participated, making the season one of general historic interest.

In response to formal invitations issued for the centennial, letters and telegrams, bringing congratulations and good wishes, were received from friends in distant parts of the country. A telegram was received from the Rev. C. F. Wishart, D. D., Moderator of the General Assembly of 1923, conveying his felicitations, and giving assurance of his high hopes for the future of this church.

Among letters received from former members were those from the Rev. John Dixon, D. D., Trenton, N. J., for more than twenty-four years one of the able secretaries of the Board of Home Missions of the Presbyterian Church; Mr. Dwight H. Day, New York City, for seventeen years Treasurer of the Presbyterian Board of Foreign Missions; the Rev. William E. Bryce, D. D., Wooster, Ohio. Other letters were from the Rev. Louis W. Sherwin, D. D., pastor of the Second Presbyterian Church, Oil City, Pa., formerly Assistant Pastor to Dr. Haines; Mrs. Emma H. Adams, Washington, D. C., a daughter of the Rev. Phineas D. Gurley, D. D., former pastor of this church; the Rev. Melville B. Gurley, Assistant Pastor of the First Presbyterian Church, Germantown, Pa., commissioner to the 135th General Assembly at Indianapolis from the Presbytery of Philadelphia, North, a grandson of the Rev. Dr. P. D. Gurley; Mrs. Minnie Jewell Mermod of St. Louis, Mo., sister of Mrs. J. Howard Nixon; Mrs. William M. McKelvy, Pittsburgh, Pa., daughter of the Rev. J. P. E. Kumler, D. D., a former pastor.

The outstanding event of centennial year, designed by the Centennial Committee to commemorate our anniversary and a century of Presbyterianism in Indianapolis, was the entertainment of the General Assembly of the Presbyterian Church in the U. S. A., in May, 1923, by the Presbyterian churches of Indianapolis, the First Church acting as host. The Assembly had not convened in Indianapolis since the year 1859, and at its meeting in Des Moines in May, 1922, Dr. Smith, on behalf of the First Presbyterian Church, extended an invitation to hold its 1923 session in Indianapolis. The invitation was accepted, and, in the early fall of 1922, the First Church turned its attention toward preparation for its two-fold undertaking the following year—the Church Centennial celebration, and, in connection therewith, the entertainment of the General Assembly. (Further reference to the entertainment of the 135th General Assembly will be found on page 102.)

1823 1923

Centennial Week

June Tenth to Seventeenth
Nineteen Twenty-three

The First Presbyterian Church of Indianapolis

The Rev. Matthew F. Smith, D. D.
Pastor

The Rev. Matthias L. Haines, D. D.
Pastor Emeritus

"Remember the Days of Old"

The reprint here given of the services of centennial week is followed by copies of the addresses and papers presented at those services.

CENTENNIAL PROGRAMS AND ADDRESSES

SUNDAY, JUNE TENTH

11:00 A. M.

Organ Prelude
Doxology
Invocation and Lord's Prayer
Gloria
Anthem—"Be Ye All of One Mind"..................*Godfrey*
Responsive Reading—Selection 34
Hymn 166—"Hark, Ten Thousand Harps and Voices"
Scripture Lesson
Prayer

Dr. M. L. Haines

Offertory Duet—"God Is My Strong Salvation"........*Berwald*

Mrs. Robert W. Blake and Mr. Glenn O. Friermood

Hymn 512—"The King of Love, My Shepherd Is"
Sermon—"The Heritage of a Century"

Dr. Matthew F. Smith

Prayer
Hymn 658—"O God, Beneath Thy Guiding Hand"
Benediction
Congregation remain standing for silent prayer
Organ Postlude

MONDAY, JUNE ELEVENTH

7:45 P. M.

AN EVENING OF GREETINGS

Dr. William Niles Wishard, *Presiding*

Organ Prelude
Doxology
Invocation Rev. Jean S. Milner

Quartet—"O Wait Thou Still Upon the Lord"............*Hyde*
Greetings from the City of Indianapolis
MR. LOUIS HOWLAND

Solo—"O Rest in the Lord" ....*Mendelssohn*
MRS. ROBERT W. BLAKE

Greetings from the Presbytery of Indianapolis
REV. GEORGE W. ALLISON, *Moderator*

Greetings from the Church Federation of Indianapolis
REV. CHARLES H. WINDERS, *Executive Secretary*

Hymn 300—"I Love Thy Kingdom, Lord"
Benediction
DR. MATTHEW F. SMITH
Organ Postlude

TUESDAY, JUNE TWELFTH
7:45 P. M.

AN EVENING OF HISTORY

MR. T. C. DAY, *Presiding*

Organ Prelude
Hymn 310—"O Where Are Kings and Empires Now?"
Scripture Reading
Invocation
DR. MATTHEW F. SMITH

Solo—"Just Be Glad"...............................*Galloway*
MRS. EVERETT C. JOHNSON

Address—
MR. T. C. DAY

Address—"Looking Backward"
DR. M. L. HAINES

Duet—"Whispering Hope" ....*Hawthorne*
MRS. EVERETT C. JOHNSON AND MRS. ROBERT W. BLAKE

Benediction

Dr. M. L. Haines

Organ Postlude

THURSDAY, JUNE FOURTEENTH
7:45 P. M.

AN EVENING OF REMINISCENCE*

Mr. Evans Woollen, *Presiding*

Organ Prelude

Duet—"Something Whispers" .... *Doane*

Mr. Thos. R. Knox and Miss Dorothy Steeg

Invocation

Dr. M. L. Haines

"Some Women of the First Church in the Eighties"

Mrs. John H. Holliday

Pleyel's Hymn 419—"Children of the Heavenly King"

"An Early Mission"

Mrs. William W. Woollen

Hymn 345—"Blest Be the Tie That Binds"

"Dr. Isaac Coe"

Mr. Henry Coe Sickels

"Personalities Influencing the Early Life of the First Presbyterian Church"

Miss Elizabeth Moreland Wishard

Reminders of Early Days (Fifty Stereopticon Pictures)

Song—"Auld Lang Syne"

Benediction

Dr. Matthew F. Smith

Organ Postlude

---

*Reminiscence Committee: Mr. Evans Woollen, Mrs. John H. Holliday, Mrs. Wm. Watson Woollen, Mrs. Hugh H. Hanna, Sr., Mrs. Chapin C. Foster, Mrs. John R. Hussey, Miss Anna Sickels, Dr. Wm. N. Wishard, Mr. Henry C. Sickels.

FRIDAY, JUNE FIFTEENTH
7:45 P. M.

ANNIVERSARY CONCERT AND DEDICATION OF MEMORIAL TABLET

MR. ALMUS G. RUDDELL, *Presiding*

Organ Prelude

Quartet—"America" .... *John Philip Sousa*
Invocation
DR. M. L. HAINES

Presentation of Bronze Tablet
MR. ALBERT BAKER

Quartet—"Hear, O My People" .... *Stevenson*
Response
MR. IRVING WILLIAMS

Prayer of Dedication
DR. MATTHEW F. SMITH

Duet—"I Love the Lord" .... *West*
MRS. ROBERT W. BLAKE AND MR. GLENN O. FRIERMOOD

Quartet—"Sweet the Moments" .... *Verdi*
Hymn 629—"God of Our Fathers, Whose Almighty Hand"
Benediction
DR. MATTHEW F. SMITH
Organ Postlude

SUNDAY, JUNE SEVENTEENTH
Morning Worship, 11:00 A. M.

COMMUNION SERVICE

Organ Prelude
Doxology

Invocation and Lord's Prayer
Gloria
Anthem—"His Loving Kindness"....................*Brackett*
Responsive Reading—Selection 33
Scripture Lesson
Hymn 58—"Come, Holy Spirit, Calm My Mind"
Prayer
Offertory—"Lord of All Being"....................*Andrews*
Reception of Members
Hymn 345—"Blest Be the Tie That Binds"
Sacramental Address
DR. MATTHEW F. SMITH

Hymn 225—"When I Survey the Wondrous Cross"
Administration of the Sacrament
  Prayer of Consecration
  Distribution of Elements
  Prayer of Thanksgiving
  Hymn—"Praise God from Whom All Blessings Flow"
Benediction
Congregation remain standing for silent prayer
Organ Postlude

CENTENNIAL SUNDAY, FIRST PRESBYTERIAN CHURCH, INDIANAPOLIS, JUNE 10, 1923

PRAYER, REV. MATTHIAS L. HAINES, D. D., PASTOR EMERITUS.

Eternal God—our Heavenly Father—Who art not far from every one of us, help us now to realize Thy nearness. This is Thy house; make it unto each one of us as the very gate of Heaven that we may be enabled to say—truly God is in this place. Open the eyes of our understanding that we may have a clearer vision of Thyself in Thy glorious majesty and infinite wisdom and goodness and redeeming love.

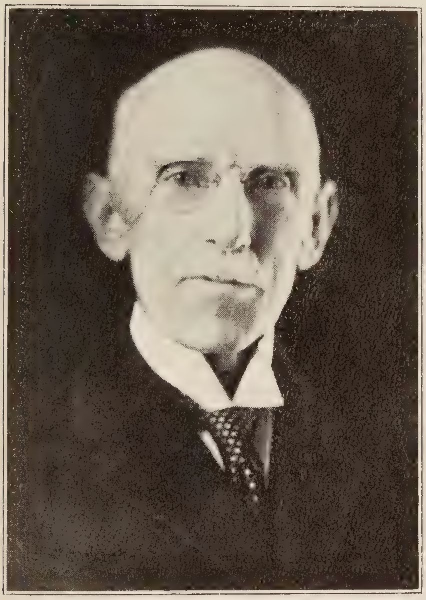
Thou hast assured us that there is forgiveness with Thee. We ask that our transgressions may be forgiven. We pray that even where sin has abounded in our lives Thy grace may much more abound. We beseech Thee that Thou wouldst enable us to repent of everything evil, so that Thy pardoning love may cleanse and Thy redeeming grace may save us to the uttermost.

Eternal God,—Who dost cause the outgoings of the evening as well as of the morning to rejoice, the night and the day are alike to Thee. Thou dost bring light out of darkness, and good out of evil and dost make even the wrath of man to praise Thee. In all Thy dealings with Thy children Thou dost rule and overrule to bring in ever more fully Thy kingdom of righteousness and peace and love. We praise Thee that as we look back we see how the darkness and the tribulations of past times have by Thy providence been transmuted into means of good. Our fathers in the faith toiled and suffered not in vain for themselves or for us.

What they sowed in tears we reap in joy. As we join in the services of this week and recall the story of the experiences of the years that are gone—we pray that we may discern Thy guiding hand in and through them all. May the celebrations of this anniversary season not only enlarge our understanding but inspire our hearts to a fuller trust in Thee and a more loyal devotement of our lives to Thy service. Thou hast bestowed upon members of this church an inheritance rich in privileges and blessings. Our fathers in the faith labored and we are entered into their labors. Truly the lines are fallen unto us in pleasant places, and we have a goodly heritage. We thank Thee for those who in past years have had part in the worship and work of the church and who having run their race are now lifted up to higher realms of fellowship and of service. We pray, O God, that, seeing we are compassed about with so great a cloud of witnesses, we may run with patience and courage the race that is set before us.

Grant that a double portion of their spirit may fall upon us. Help us to be faithful to the sacred trust Thou has committed to us— to finish the work Thou hast given us to do in our generation —and then in Thine own time—Thine own good time, open, we pray Thee, the gates and grant unto us an abundant entrance into the fellowship and the joys of the redeemed in Thy heavenly kingdom. And to Thy name we will give praise and love forevermore through our Lord Jesus Christ. Amen.

PASTORS OF FIRST PRESBYTERIAN CHURCH



REV. MATTHIAS L. HAINES, D. D.

Pastor,
Apr. 12, 1885—Nov. 1, 1920
Pastor Emeritus
Nov. 1, 1920—

REV. MATTHEW F. SMITH, D. D.

Pastor,
Nov. 20, 1921—

THE HERITAGE OF A CENTURY

CENTENNIAL SERMON, REV. MATTHEW F. SMITH, D. D., MINISTER,
First Presbyterian Church, Indianapolis, delivered
June 10, 1923.

Text: Deuteronomy 32:7. "Remember the days of old, consider the years of many generations; ask thy father and he will show thee, thy elders and they will tell thee."

"It is a noble faculty of our nature," says Daniel Webster, "which enables us to connect our thoughts, our sympathies, and our happiness with what is distant in place or time; and, looking before and after, to hold communion at once with our ancestors and our posterity. Human and mortal though we are, we are nevertheless not mere isolated beings without relation to the past or future. We live in the past by a knowledge of its history, by ascending to an association with our ancestors, by contemplating their example and studying their character; by partaking their sentiments and imbibing their spirit; by accompanying them in their toils; by sympathizing in their sufferings and rejoicing in their successes and their triumphs; we mingle our existence with theirs and seem to belong to their age. We become their contemporaries, live the lives which they lived, endure what they endured and partake in the rewards which they enjoyed."

Our chief duty in life is to look ahead. The standing injunction of God to the human race, through St. Paul, is expressed in these words: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Yet we have a duty which we owe to the past. We should search out its secrets, exalt its virtues, praise its conquests, esteem its legacies, garner its fruitage, incorporate its wealth of thought and experience, and transmit its good to our posterity, and in this way give it an earthly immortality.

Have you ever been impressed by the very large place given in the Bible to the record of the history of God's people? In this sacred account one historical book follows another. The Old Testament opens with at least eighteen books of history. To be sure they are interspersed with codes of law, nevertheless the chief characteristic is history. The New Testament opens with five books of history, the Four Gospels and the Book of Acts, the history of Jesus Christ, and the history of His apostles. It is as though God recognized the importance of repeating the stirring deeds of the fathers to their children and their children's children in order that they might thereby be provoked unto love and good works; in order that they might hold the heritage of their faith in greater esteem.

The words of our text suggest a contrast between the days of old and the days in which we are now living,—between 1823 and 1923. We can scarcely conceive, in these days of convenience and comfort, the hardships our ancestors endured and the labors they wrought in order to lay the foundations of our heritage.

In an article which appeared in the Indianapolis News, September 29, 1906, we catch a glimpse of the dangers and difficulties of travel in those early days. It is the story of the Rev. Isaac Reed, who came West in 1818 to do missionary work among the Presbyterians in this state. You will recall that he, with Rev. David Proctor, was present at the organization of this church, July 5, 1823.

In the spring of 1826, Mr. Reed concluded to accept a call to a church in a town in the state of New York. The journey of over seven hundred miles was to be made with his wife and three children in a buggy. Of this experience, he writes:

"It was Wednesday, the 31st day of May, when we left Indianapolis and entered the woods on the road to Centerville in Wayne County. To a traveler with a wheel carriage in so new a road as this, through a country where the settlements are so few and distant, some difficulties might be expected at any season of the year, but at present they are numerous and truly discouraging. The country is moist, the soil very rich and the road but partially cut out. Over the gullies and small streams log causeways had been made, but the high waters of the spring season had raised them and floated the logs in every direction, so that at these places the cut-out way was utterly impassable. The resort was to turn into the woods and choose some other place to venture into the waters and wet grounds till we were either beyond the entire causeway, or at least the raised part of it. Often at these places, and at others from the length of the places of deep mud, Mrs. Reed had to get out with the youngest child in her arms and the oldest walking with her, and thus to make her way on foot, while I led the horse by the check rein, and frequently with the mud and water over the tops of my boots.

''In many places it appeared extremely doubtful when the horse went into deep places whether he would ever be able to come out. Thus, we travelled for three days, in one of which starting at 8 o'clock in the morning and travelling with the utmost diligence till sunset we made only thirteen miles.

''Another day we were so belated that in order to reach a stopping place it was necessary to unhitch the horse, leave the buggy in the road over night and ride to the stopping place on horseback. The time did not admit of delay. The horse was taken out, the things were left in the woods, a bit of carpet was thrown over the horse's back, my wife with the infant child was seated on it and the two other children both before me. In this manner we pushed on and got to a house before it was quite dark. The fourth day in the afternoon we passed through Centerville, and stopped for the night at Richmond, Wayne County, a prosperous little place on the west fork of White River.'' Mr. Reed and his wife and children were from May 31st to July 22nd making the journey from Indianapolis to Moriah, Essex County, New York.''

It is with difficulty that we comprehend, in these days of fast trains, automobiles and airplanes, the time required in travel and the hardships and perils involved. All these toils and travels are part of the price paid by our fathers for the material and spiritual heritage which we now so freely enjoy.

In 1823, the greater part of the area of what is now the city of

Indianapolis was a dense forest. Through the rainy season of the year the paths were almost impassable on account of mud. Malaria flourished in the lowlands. There was much sickness, poverty and hardship. Today, the forest has given place to field, park and garden. The muddy paths have been conquered by pavements. Malaria is almost unknown through the draining of the swamp lands. We have hospitals, convenient means of transportation, and a multiplicity of creature comforts. Look about, and on every hand we see evidences of our material heritage. The little hut in the forest with a crude shingle, announcing that a primitive store or shop was maintained there, has given way to the substantial city building and the department store. The little log cabin of the early settler has given place to the comfortable modern home with all its conveniences, surrounded by well kept grounds. But our chief concern is not a consideration of our material heritage, but rather an appraisement of the spiritual legacy which is ours from the past. "Ask thy father and he will show thee; thy elders and they will tell thee."

It is quite impossible in the brief hour at our disposal to go into details in appraising our spiritual heritage. We must be satisfied with a restatement of some general propositions, in which our fathers believed, and upon which they took their stand:

I. First of all, it goes without question that the motives of our forefathers, the makers of the American Republic, were dominated by their religious convictions. Many of the details of the early history of this nation, of this commonwealth and of this church are obscure, but of this one thing there is absolutely no uncertainty—the men who laid the foundations of the heritage of civilization and spiritual privilege which we enjoy, were, first of all, men of unwavering faith.

Rev. John Higginson, son of Rev. Francis Higginson, the first minister of Salem, Massachusetts, says: "If any man amongst us marks religion as twelve, and the world as thirteen, let such an one know he hath neither the spirit of a true New England man, nor yet of a sincere Christian." There you have expressed in the briefest compass the attitude of the American pioneer toward religion and moral idealism.

Among the early documents discovered by those seeking information and light on the early life of the pioneers of Indianapolis one hundred years ago, has been found a report of a committee charged with the responsibility of making arrangements for appropriate Fourth of July celebration just a year previous to the date of the organization of this church. The whole tone of this report is so idealistic and uplifting that I am sure you will want me to read it.

REPORT OF COMMITTEE APPOINTED TO ARRANGE FOR FIRST FOURTH OF JULY CELEBRATION IN INDIANAPOLIS, 1822*

''The committee to whom the inhabitants of Indianapolis and its vicinity assigned the duty of making arrangements for commemorating the Independence of the United States, having had the subject under consideration, are of opinion, that if the day be observed at all as a memorial of the declaration of our independence, the exercises ought first in a public manner to express our gratitude to the Supreme Governor of Nations for the blessings of independence, civil and religious liberty which by His providence we enjoy, and that the remaining exercises ought to be such as to cherish a spirit of patriotism and promote the interests of morality and religion, by whose influence alone under the Divine blessing we have reason to expect a continuation of our distinguishing privileges.

''With these sentiments, the committee have appointed to begin the exercises with the worship of God and a sermon adapted to the occasion, to be followed by reading the Declaration of Independence, Washington's inaugural address when entering into office as first President of the United States under our present Constitution, and his farewell address; each of the readings to be accompanied with appropriate prefatory remarks, and the whole concluded by prayer.

''The preceding exercises have been assigned to those whom the committee consider suitable persons, and are to commence at ten o'clock, at the Governor's Circle.

''These are all the arrangements the committee have thought advisable to make in the present circumstances of the settlement, and in inviting their fellow citizens to attend this commemoration of our independence, they do it in the hope that nothing, under these arrangements, will take place calculated to injure the reputation or morals of a place whose character is now forming.

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*See note page 435

By order of the committee,
ISAAC COE, Secretary.

Indianapolis, June 28, 1822."
(Indianapolis Gazette,
Saturday, June 29, 1822
Volume 1, Number 15.)

You will mark well the fact that the dominant note of this report is an acknowledgement of the goodness of God, provision for His worship on Independence Day, and the preservation of the morals and reputation of this community, then in its infancy. It is significant to observe that a host of thinking men in this day are of the opinion that we have wandered far from the traditions of our fathers, both politically and religiously. They are endeavoring to lead us back through their utterances to this proposition, whole-heartedly subscribed to by our fathers, namely, that religion,—the worship of God—must be recognized as the dominant regulative factor in the life of a community or nation, if it is to be saved from decay and disintegration.

II. There is a second proposition which is closely related to the first, and which has had a far-reaching influence upon the heritage of a century. The pioneers who came to this state shared with other pioneers, who built this nation, the belief that education, next to religion, is an indispensable factor in the building of character. It is very interesting to note that quite early in the history of the capital city, the early pioneers were concerned over the question of the proper education of their children. An interesting sidelight on the intimate relation between secular and religious education in the early history of the First Presbyterian Church of Indianapolis, is gained from an advertisement in the Indianapolis Gazette of November 21, 1826:

"The trustees of the school attached to the Presbyterian meeting house give notice to the public that Mr. Ebenezer Sharpe, late principal of the Paris Academy, Paris, Kentucky, has taken charge of the school, and this day, with two assistants, commenced its instruction and is expected to continue its permanent teacher.

The prices of tuition are:

	Per Quarter
For Spelling and Reading	$2.00
Writing and Arithmetic	2.50
Geography, History and English Grammer	3.00
Mathematics, Philosophy and the Languages	4.00

For those scholars who attend less than a quarter, or unsteady, paying only for the time they attend, an advance of 20 per cent will be charged. And to defray the expenses of fuel, and other conveniences for the school, 25 cents a quarter will be required for the two first quarters of the year, commencing in November, and 12½ cents a quarter for the two last.

Isaac Coe, President,
James Blake, Secretary, Indianapolis, November 6, 1826.''

It should be remembered that James Blake and Ebenezer Sharpe, as well as Dr. Coe, were early elders in the First Presbyterian Church.

It is a far cry from the days of that little academy in the Presbyterian meeting house, nearly one hundred years ago, to the splendid educational system of our city today, with scores of magnificent school buildings, with thousands of trained teachers, with scientific laboratories, with the most modern text-books, with recreational facilities, with everything necessary for the highest class work along educational lines. Nevertheless, there were bound up in that early educational enterprise, the possibilities of growth and enlarged influence. Our forefathers builded better than they knew, and the educational privileges of our children today in no small degree look for their origin to the zeal, devotion and determination of these men of a century ago.

III. There is a third proposition, upon which our fathers had strong convictions. It is a proposition that needs to be re-affirmed in this day. In scriptural language it is expressed thus: ''The powers that be are ordained of God.'' The State is an institution of Divine sanction, as well as the Church. Every true Christian man is under obligation to support the State with his substance and defend it with his life, if occasion require such sacrifice. To put it in another way, patriotism has always been a passion with the Christian element of America. This church, through its century of history, has had a remarkable record of loyalty to our government which we could not begin to give in detail. Four times in one hundred years her sons were summoned to the colors and never once did they falter or respond with reluctance. Their loyalty, their heroism, their devotion to the right, as they conceived it, is a part of the priceless heritage of the century.

You are well aware that this church has made a notable contribution to the larger welfare of the State and Nation, by the gift of an unusual number of statesmen, and counsellors. Were we to call the roll of such public servants this morning, it would include one President of the United States, one Attorney General of the United States, several Governors of this commonwealth and a great array of legislators, jurists, journalists and others who have rendered conspicuous public service.

I would be an unworthy successor of the noble men who have preceded me in this pulpit, if I failed to direct your attention to the part they played in shaping the conscience and establishing the moral convictions of this city and commonwealth. The men who have served this church as ministers during the past one hundred years have, for the most part, been men of unusual gifts and have made no small contribution to the heritage of the century. They have been, without exception, so far as I am able to discover, unfaltering in their loyalty to the gospel of Christ which is the power of God unto salvation.

Consider for a moment the influence of a century of preaching upon the morals of a community and upon the citizenship of a commonwealth. Preaching and church-going keep alive a consciousness of the sanctity of the Lord's Day. Where there is no Sabbath and no Sabbath-keeping, there is little religion. Where there is no religion, God is not acknowledged. Where there is no acknowledgment of God, there is no conscience. Where there is no conscience, there is no respect for law. Where there is no respect for law, there is little regard for property rights or for human life. The heritage of honesty, industry, integrity and good citizenship, which is ours, finds much of its incentive in this church and pulpit. For a full century this organization, through its ministers and strong laymen and laywomen, has been quietly yet faithfully imparting spiritual vigor and moral stamina to this community. Today, we pause to give thanks to God for this wonderful heritage. In the one hundred years of its existence, 4,245 persons have been received into the membership of this church and have looked to it for guidance in service and for inspiration in spiritual matters. During this period, the church has been served by twelve pastors, one assistant pastor, and six stated supplies. The names of fifty-three ruling elders appear on its registry.

It is impossible to pay individual tribute to this splendid succession of spiritual leaders. It occurs to me that I can best appraise the heritage of a century by directing your thought to two men, whose names will forever stand out conspicuously in the history of this church. One stands at the opening of the church's history, the other guided its destinies through more than one-third of its existence as an organization. One toiled unceasingly back there in pioneer days that this church might be founded and become a source of influence and power in this capital city. The other built himself into the hearts and lives, not only of the membership of this church but of the people of this city. One was a ruling elder, the other is a teaching elder. I refer to Dr. Isaac Coe and to Rev. Matthias L. Haines, D. D., the Pastor Emeritus of this church. What towers of strength they both are! What splendid types of Presbyterian manhood at its best!

The initiation of any enterprise must center about a personality, and the moving spirit in the establishment of the Union Sabbath School and the First Presbyterian Church in Indianapolis was Dr. Isaac Coe. On a granite monument which stands in Crown Hill Cemetery are inscribed these words: ''The Founder of Sabbath Schools in Indianapolis.'' One cannot read the sources of the history of the First Presbyterian Church without being profoundly impressed by the spirit of energy, devotion and splendid efficiency that characterized this early Presbyterian leader and elder. Born near Dover in Morris County, New Jersey, in 1782, possessing in high degree physical, mental and moral energy, he was bound to exercise a decided influence wherever he located. His parents were God-fearing Presbyterians whose wholesome instruction was deeply imbedded in his heart and gave direction throughout his life to his unusual energy of character.

Having determined to be a physician, Dr. Coe entered upon a three years' course in medicine and surgery, the last year of which was spent at the New York Medical Institution and hospital connected therewith in New York City, from which he was graduated in the spring of 1815. After practicing for a time in New Jersey and Virginia, his adventurous spirit impelled him to seek an outlet for his vigor of mind and body among the hardships and deprivations of what was then the far Western country. Coming in 1821 to Indianapolis, where he was the first graduate physician to locate, he soon foresaw the future importance of this city as the capital of the state, and devoted himself with very great earnestness to everything that promised to promote the highest interests of the community. Of course, in his judgment, the establishment of a Presbyterian Church was one of the very best means to that end, so he gave time, money, and influence freely to this work. His first step in this direction was the organization of an adult Bible Class which he himself taught at his home. His next effort was the founding of the Union Sabbath School.

Modern specialists in religious education might well give study to the methods employed by Dr. Coe and his colleagues in this pioneer Sabbath School. Early in the third year of its existence, a careful survey of the town was made, whereby it was ascertained that there were two hundred children of a suitable age to attend Sunday School. Of this number, 161 were actually enrolled. From the old records available, it is computed that from 1825 to 1836 about 70 per cent of the children of the town attended Sabbath School. This high percentage was maintained by systematic monthly visits by Sabbath School teachers to the homes. In the year 1836, out of 558 children in the town, 430 were on the Sabbath School rolls. Thus it is unnecessary for us to look back with pity and scorn upon the humble efforts of our forefathers in the field of religious education.

Not only were the children brought into the school, but actual results were achieved after enrollment was accomplished. As we have indicated, there was a lack of day-schools at that time, and this enterprising Sabbath School took children who did not know their letters, put them through the alphabet and primer, and then started them to memorizing Bible verses. Older children were furnished weekly by Dr. Coe with questions to be proved from the Bible, and a liberal system of rewards to the scholars for memorizing was introduced from the very beginning.

Only a few days ago we examined one of the original record cards still preserved. On it are noted the name and grade of the scholar, the number of verses memorized, his record for punctuality, behavior and attendance. One of the rules of the school was that the children should attend the church service.

The impression that one gets after examining these sources of information, is that this organization was compact, efficient and directed toward a worthy purpose by the master mind who devised it and stood back of it. What this church and city owe to Dr. Isaac Coe cannot be estimated.

As we turn to the ministry of Dr. Haines, which extended over a period of more than thirty-five years, we are astonished at the very bulk of it as indicated by available statistics. During his ministry, he received 2,369 persons into the fellowship of the church. From 1823 to 1885, the year his pastorate began, a total of 1,648 persons had been received, and the church then had a membership of 347. When his pastorate ended in November, 1920, the reported membership was 905. During the same period the contributions to church support and benevolences had risen from less than $7,000 a year to more than $39,000. During his pastorate $153,822 were raised for benevolences and $454,420 for church support. This makes a grand total of $608,232. It sounds like the figures of big business.

They tell us the average minister conducts approximately 160 public meetings each year. Allowing one hour each for these meetings, and computing on the basis of thirty-five years, Dr.

Haines stood before this congregation and community 700 days of eight hours each, or about two years and four months, making allowance for rest days and holidays.

But the great bulk of pastoral labors cannot be stated statistically. Think of the joys and sorrows, the happiness and the heartaches of thirty-five years. Through all the experiences of life Dr. Haines went with his people. He has baptized the children and married the sons and daughters of this church. He has comforted them in the hour of bereavement and gone with them to the gates of death. Scores of times, under a scorching summer sun or amid the chilling blasts of winter, he has stood by the open grave and spoken a last word of hope and assurance. The details of his toils for this church as an organization cannot be even touched here. Suffice it to say that under his guidance, this church became a closely-knit organization along modern lines.

Only those familiar with such work understand the significance of this phase of the pastorate of Dr. Haines. I am confident that I am able more clearly to discern the high quality and the permanence of the structure Dr. Haines has erected than those who for long years labored with him.

A ministry of thirty-five years is something of an achievement in itself.

A pastorate of thirty-five years in one church is the acid test of a minister's wisdom, patience, intellectual and spiritual resources and Christian manhood.

Not only has Dr. Haines passed this test with highest honors, but he remains enthroned in the hearts of those who through the years have looked to him for spiritual leadership.

What a contribution is his to the heritage of the century!

How shall we best honor the memory of those of our number who have been called from the Church Militant to the Church Triumphant? How shall we bring satisfaction to those still with us who have been abundant in their labors for the Kingdom? Not by any words we can say but rather by our deeds. We honor them when we fight the battles of our day as courageously as they fought their battles. We honor them when we bear our burdens uncomplainingly as they bore theirs. We honor them when we turn our faces hopefully toward the future with a high resolve that this old church shall increase in spiritual power with increasing years. We honor them most when we determine that through all the changing years, their Faith shall be our Faith, their God shall be our God, their Saviour shall be our Saviour, their Hope of Salvation and their Eternal Home shall be ours.

GREETINGS FROM CITY OF INDIANAPOLIS

MR. LOUIS HOWLAND, EDITOR, *The Indianapolis News*

To the First Presbyterian Church, Indianapolis, June 11, 1923.

Speaking for the community by your appointment, and for no other reason that occurs to me, I take pleasure in extending to your church the greetings of Indianapolis on this happy occasion. If Indianapolis could be incarnated, and endowed with a voice, she would, I am sure, not only extend a greeting to the First Presbyterian Church, but also acknowledge with thankfulness her great indebtedness to it, an indebtedness that she can repay only by living in loyalty, as she has in the main done, to the fine tradition of which this organization is a part, which it did so much to establish, and has done so much to maintain and perpetuate. It is curious that a community that is a hundred and more years old should have retained so clearly the impress of the stamp set on it in its infancy. The little village of a few hundred souls still lives in the city of more than three hundred thousand people, and I for one rejoice that it is so. We have lost something of the old ways and customs, which was inevitable, and perhaps desirable, and much of the old narrowness, and this no one will regret. But the spirit of our founders survives, and among them none exerted a stronger and more soundly spiritual influence than those who laid the foundations of this church a hundred years ago. In doing that, they performed a community service the importance of which it is impossible to exaggerate. The community's greeting is in recognition of that service, and not a mere courtesy.

My task is really done, since the message is delivered, and in as sincere and heartfelt a way as I have been able to command. But, laying aside my representative role, and speaking as friend and neighbor—for my spiritual home is not far away—I may be forgiven a few observations that may not be inappropriate to the occasion. It is pleasant, profitable and most helpful to ''praise famous men, and our fathers that begat us,'' and to think of them as constituting that ''cloud of witnesses'' by which we are ''compassed about.'' But one can not indulge in such reflections without thinking of the future, of the race that we are to ''run with patience,'' and of the ''witnesses'' as alive, and sympathetically, anxiously and eagerly awaiting the outcome. All of which means that traditions are not dead things. They are the prolongation into the present of the life of the past, and the life of the present is stabler, safer and also nobler when lived in the tradition. Traditions are, in a very real sense, institutions. There is much talk today of 100 per cent Americanism—a good deal of it pointless and foolish—but there can be no such Americanism except in so far as it is true to the great American tradition. Precisely so is it with our religion. This is by no means to say that everything that is traditional is true—that is far from being the case—but Christianity cannot be taught, held, or even thought of except in relation to the past, and a very remote past, and to the innumerable influences that have gone into its making. It was not invented yesterday—was not invented at all. Its history is not the history of doctrines or dogmas, but of a life of which those doctrines and dogmas were once, and of which some of them are even yet, the expression. Institutional Christianity has taken them into itself and built on them. It also rejects them when they no longer serve, no longer minister to our religion as a life.

But though we can and do outgrow many things that are traditional, we can not outgrow tradition, for it is a part of us. The family tradition, to come down to the individual, is in the blood, a part, and—when it is fine—a most precious part of one's inheritance. With our English friends, the words ''It isn't done'' are stronger even than the law, and there are no people with a greater respect for the law, or with whom obedience to the law is more instinctive and implicit. But no law is needed by the English to enforce obedience to the inhibition ''It isn't done''—it is self-executing. It is the law of self-control, self-restraint and is the fruit of self-respect, and respect for a tradition sanctified by the allegiance yielded to it by high-minded gentlemen for generations.

Life has been moulded to this pattern. The principle plays, or should play, a very important part in social life, in politics, and perhaps most of all in religion.

Viewed thus, our religious life seems to have a framework or body that it can not have in the eyes of those who do not see it in this light. Those to whom it does appear in this aspect need have, it seems to me, little fear or concern about heresy. The problem of the churches is to present to men, in such a way as to win their loving loyalty, the life and teachings of their Master, and the imparted and inherited life of which His life was and is the inspiration. The truth, we have been taught, is not a body of doctrine—which may or may not be true—but a Person—"I am the Truth." The Christian life is also a Person—"I am the Resurrection and the Life." He came to earth that men might "have life and have it more abundantly," and that life was in Himself. "In Him was life; and the life was the light of men." For light, therefore, we must go, not to general assemblies, general conventions, or church councils, but to Jesus Christ. So, too, men who are wandering in strange paths, and in danger of being lost, should remember that He also is "the Way." Here then is the source of our great tradition, to which churches, and communities inspired by them, must be true if it is to be well with them. In that tradition we may, if we will, all be one. It is only through unity between man and God that unity of men and churches with one another can ever be brought about.

Surely it is not going too far to say that your anniversary and festival have a deep spiritual significance. It is not much merely to live for a hundred years—indeed it may be a curse. "The days of our age," we read, "are three score years and ten; and though men be so strong that they come to four score years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone." So the prayer is: "So teach us to number our days that we may apply our hearts unto wisdom." To live a hundred years is nothing; to live a hundred years wisely is a divine achievement. The mission of this church, as conceived by its founders, was to teach men to apply their hearts to "the wisdom that is from above," which "is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy.''

To that mission your church has, I believe, been faithful. It has lived its hundred years well, and may enter its second century with high hopes, and with a chastened pride that need not be at enmity with a true humility. It has ever recognized that ''here we have no continuing city, but we seek one to come,'' that ''city which hath foundations, whose builder and maker is God.'' So you have reason to rejoice—and the community which you have served rejoices with you—but you also have reason to be sober and vigilant, as people charged with the administration of a sacred and Divine trust must always be. ''For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight or at the cock-crowing, or in the morning, lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.'' This means that your festival is a day of dedication and consecration, and points to the future as well as to the past. I bring you the greetings of this community, a community grateful and thankful for what your church has meant and still means to it, and confident that it will mean even more to it in the future. ''The Lord spake unto Joshua, saying, * * * Only be thou strong and very courageous.''

GREETINGS FROM THE PRESBYTERY

Rev. George William Allison,
Moderator of the Presbytery of Indianapolis, 1923

To The First Presbyterian Church, Indianapolis, June 11, 1923.

I am charged with the pleasant duty of bringing greetings from the Presbytery of Indianapolis. But what a task! How does one formally greet his mother? For this church is literally the "mother" of Presbyterianism in the Presbytery. Within the bounds of the present Presbytery, there are only two older churches, Bloomington founded in 1819 and Spencer Bethany in 1820. There is no older church so far north as this in the state.

I bring these words of John Drinkwater from his "Abraham Lincoln:"

> "When we the high heart magnify,
> And the sure vision celebrate;
> And worship greatness passing by,
> Ourselves are great."

This church has had an honored history and we prophesy for her a noble future. We do honor to ourselves when we pay honor to its notable contribution to Christian citizenship, not only within the city and Presbytery,—but in the state and nation as well.

Indiana has been called the last frontier, for, with the development of the railroads, the conditions of settlement farther west were vastly different. Our grandfathers settled in Indiana not to exploit its resources, but to found homes for themselves and their families. This has given color and character to our citizenship, and, to the development of the state, this church has made its distinctive contribution.

I do not know, but I feel quite confident that there are three sources from which its early membership came. There were those sturdy, intelligent, hardy New Englanders; the courteous Cavaliers who came from or through Virginia; and the liberal sprinkling of Scotchmen that every Presbyterian church is supposed to possess. They each brought with them noble ideals, they wrought great work, and have left us a great tradition. This they have bequeathed to us. And if we in our generation permit these ideals to suffer, this tradition to languish, this institution to be anything but its possible best,—we can only be ''ashamed uv oursel's.''

There has been what might be called a miracle of God enacted in American History. One may follow from the Gulf of St. Lawrence to the mouth of the Mississippi a list of French names, which are the only remnant of a deliberate and subsidized effort of the French Government to establish, in the heart of the richest continent on earth, a New France. Similarly, in the south, from St. Augustine, El Paso, Santa Fe, on to San Bernardino and San Francisco there was an attempt to build a New Spain. The only coins in the Wabash Valley fifteen years after this church was founded were Spanish—the doubloon and piece of eight. But in the Providence of God, it was out of neither of these efforts that America's greatness was to come. On the contrary, it came from a ragged fringe of scattered colonies of diverse origin and with many conflicting interests, ranged along the narrow Atlantic seaboard,—colonists, who were either driven from their home-lands, or cared for by them none too kindly. Out of their unaided efforts, the enterprise which is America grew. And in the building of a free Christian America here in the heart of the continent, this church has played no mean part.

I bring you, on behalf of the Presbytery of Indianapolis, greetings upon the completion of one hundred years of splendid service to the cause of Christ, and bid you God-speed for the years ahead, assured that these will not be less noble than those which have already passed.

GREETINGS FROM THE CHURCH FEDERATION

REV. C. H. WINDERS, D. D., EXECUTIVE SECRETARY.

To the First Presbyterian Church, Indianapolis, June 11, 1923.

I bring you greetings from the churches of this city. I do so with great joy and satisfaction because I know in what high esteem the personnel of this church is held by all the church people of this city, and because also of the fine spirit of coöperation in every good work manifested by this church.

It is a great thing to have been a pioneer in the religious life of a great city, and that position of leadership, at least in certain important respects, has been held by this church through all these years. I have been impressed by four things as I have been thinking of the meaning of this centennial celebration.

First, pioneers of progress in the moral and religious realm are too often honored last and least of all. This should not surprise us; too few really live in such a manner as to make possible an appreciation of work done in this realm of life. The influence of such men is so pervasive, so gradually transforming, being void of everything spectacular, there being no blare of trumpets, no attempt to thrust their light out to be seen of men, but simply to let it shine, that too frequently it is entirely overlooked. The man who builds railroads, tunnels mountains, bridges chasms, lays out cities, or constructs great buildings, should be honored, but the man who builds character, who establishes institutions for the transformation of men and women should be thrice honored. From every standpoint, the Church, next to the home, is the greatest institution in the world. Mr. Babson tells us that our security does not depend upon the construction of great vaults to hold our money, or substantial buildings to protect us from the enemy, but upon the principles of honesty and fair dealing, which are taught by the Church and the ministers of the gospel. The Church has no apology to make; it doubtless has not lived up to its opportunities, nor by any manner of means met fully its responsibilities, but it has been and still is the greatest factor for human helpfulness and human progress, next to the home, that the world has ever possessed or is now in possession of.

Second, this church was a pioneer in the realm of religious education. We have been a long time learning that the commission of our Lord was not only to preach but also to teach, and that true religion must be based upon intelligence. This has always been a strong point in the Presbyterian Church, and this contribution you have made to the religious life of this city. The Church has always been a friend of education, but not always a wise friend. It has always stimulated and fostered the school, but it has occasionally expressed fear lest the school should supersede the Church. The remedy for this is Christian education. Just now the Church is coming to see this and is taking a new interest in this great task. The principles followed and the program outlined in the school out of which this church grew, have not changed much since that time; they have developed some and are being more generally applied, but they remain very much the same.

Third, you were pioneers in the field of coöperative Christianity. I have come to estimate people not so much by their intellectual strength or by the strength or attractiveness of their personality, but by their ability to work with other people. No one of us knows very much, nor can any one of us alone do very much; it is only by coöperation that we accomplish great things; it is only by the comparison and exchange of ideas that we come to know very much. This is the day of coöperation, and surely if men coöperate in business affairs they should coöperate in the great work of the Kingdom of Christ. You set an example of Christian coöperation one hundred years ago when the spirit of sectarianism was much more bitter and intense than at the present time, and you have continued in this spirit of coöperation to the present time. That first Sunday School, held in the little cabinet shop, was a union Sunday School, and it did not cease to function as a union school when moved into the First Presbyterian Church building.

The fourth thing I have been thinking about is that the early stamp put upon Presbyterianism in this city has been carried by that Church throughout its one hundred years of history. You are missionary in spirit. I am not speaking of your relation to the work in foreign fields; I refer to the missionary needs of your own city, and your generous response to these needs. You have established and are now maintaining missions in your own city, just as your people were instrumental in establishing that first Sunday School because there was a call for it. You have been a people greatly interested in religious education. You are leading in this city at the present time in the field of Daily Vacation Bible Schools. You are teaching the rest of us how to do this work thoroughly and effectively. You have been through all these years, and still are, a very coöperative people. Your relation to other religious bodies has been most brotherly and helpful, and it is a pleasure to work with you in the great field of coöperative Christianity. This has been a great century of achievement, and the future is full of hope for the First Presbyterian Church of Indianapolis. In the name of the Protestant churches of this city, I bring you greetings and bid you God speed!

ADDRESS, MR. THOMAS C. DAY

Centennial Service, Tuesday evening, June 12, 1923.

The committee of arrangements has notified me that my duties this evening are twofold—to give personal reminiscences of a few of the earlier members and officers of this church, and then to introduce Dr. Haines, the speaker of the evening.

Among my earliest recollections of the membership of the First Presbyterian Church is a call at our home from Mrs. Caleb C. Burgess and Mrs. Thomas H. Sharpe. As specimens of the membership of a church these women would commend the church to any stranger. Their gracious bearing, their friendly and sympathetic attitude at once won the confidence and friendship of all who met them. The striking characteristics of these two ladies were generosity of judgment as to other persons, and spiritual poise.

The author and poet Hood, at one time threatened with an introduction, said: "No! don't introduce me to that man; I want to hate him, and you can't hate a man that you *know.*" Quite contrary to this, Mrs. Sharpe and Mrs. Burgess wanted to love everybody, and sought introductions, that they might show their love. Besides their social life of beautiful hospitality and good cheer, Mrs. Burgess and Mrs. Sharpe organized what were known as Mothers' Meetings in the parlors of the First Presbyterian Church.

They visited the homes of needy ones, inviting the mothers to the meetings, where these ladies, assisted by others of the church, taught the women to make garments for their children, while they also instructed them in the fundamentals of good housekeeping and in Christian methods of rearing their children. The same lessons have been carried on ever since through the kindergarten.

Dr. Caleb C. Burgess, elected to the eldership in 1888, ever displayed a deep concern for the welfare of the church. Always present at the prayer meeting and at meetings of the session, it was easy to see that his life was largely bound up in his church and its activities.

Thomas H. Sharpe became an elder in 1850. A man of substantial build, he illustrated in his physical form the solidity of his convictions and endurance of his faith. At the time I knew him, he was rather deliberate in his movements, calm, sedate and pre-eminently fair and just.

Chapin C. Foster, installed as an elder in 1879, was the optimist of the session. Gifted with a happy social nature, he was always placed on committees charged with the duty of inducing men to *give* something or *do* something. If Chapin Foster failed, the case was dropped as impracticable. He was a good listener, and in answer to a vigorous criticism of the church or its methods, his reply was an indulgent smile, a smile which almost convinced the complainer that he was in sympathy with his views; but the smile was fatal to the critic; it effectually demolished the attack and left Foster coming home with what Samuel J. Tilden would call the ''usufruct.'' Mr. Foster was immensely popular with his Sunday School class of boys whom he took annually, through a period of years, on picnic excursions, giving to the boys practical demonstrations that Sunday Schools and Bible study are in perfect accord with picnics, games, swings and ''lots of fun'' on weekdays.

Opposite to Mr. Foster in character, attitude and bearing, was Robert S. McKee, who, like the war horse of the Hebrew poet, sniffed the battle from afar. He often detected danger and liability lurking behind silver-lined clouds. Mr. McKee's cautious nature never prevented him from giving his loyal support to the church and to its activities. He stood firmly on Presbyterian doctrines, and, when my brethren elected me to the eldership, I asked Thomas H. Sharpe where I could see a copy of the Presbyterian Confession of Faith to learn if I could qualify for the office. Mr. Sharpe declared that he had no copy, but, reflecting a moment, said "Go to McKee, I dare say he is the only man in the church who has one." Accordingly, I appealed to elder McKee who kindly furnished his copy of the Confession of Faith, printed, I think, in 1832.

Mr. W. H. H. Miller, who was installed an elder in 1882, later under Benjamin Harrison's administration Attorney General of the United States, was a man of deep conviction. There was nothing colorless about his mental equipment. On any subject about which he thought it worth while to have an opinion, he was positive and emphatic. His kindly heart was hidden away from the public gaze but was ever responsive to human need. For some years, W. H. H. Miller was the treasurer of the church, and his services in that office were of special value.

During the period which my remarks cover, Rev. Myron W. Reed was the pastor of the First Presbyterian Church. I think I may properly describe him as a Christian socialist. Strongly sympathetic toward the laboring man, he was easily aroused in defense of the one who works with his hands. Added to this was his vivid impression of the bitter controversies leading up to the Civil War which colored all his thinking. A hater of oppression in all its forms, and especially detesting negro slavery, scarcely a sermon Mr. Reed delivered, but was decorated with some anecdote or reference to John Brown and the Kansas-Nebraska struggle. Mr. Reed was a popular preacher and attracted large audiences, especially of people outside of the churches. At the evening services, chairs were often brought in to supplement the pews, but notwithstanding the audiences were large, the church failed to grow in the same proportion and the collections were small.

On the resignation of Rev. Myron W. Reed, a committee on pastor was formed, which, after considering several names, listened to Mr. Albert Baker, who recommended his college mate at Wabash, Rev. M. L. Haines, who was at that time the pastor of a church in Astoria, New York. Mr. Baker was supported by two other members of the congregation, Edward Daniels and Harry Milligan, who were also in Wabash college with Dr. Haines. After further investigation, the committee reported to the congregation its unanimous recommendation that the Rev. M. L. Haines be called. The election of Dr. Haines followed and was unanimous.

In Bunyan's story, Greatheart conducts his little company toward the Celestial City, alone, but when the Rev. M. L. Haines came to Indianapolis and measured the job before him, knowing more about Hoosierdom than Bunyan did, he forthwith went East for reinforcements. The reinforcements promptly appeared, and, when we greeted the young lady from Astoria, there were large spaces in our hearts, quite ready for her occupancy. The congregation realized something of her great adventure, in breaking away from relatives and friends and the scenes of her childhood, to journey a thousand miles westward to make a home among strangers; but the reinforcement took her place among us with admirable poise, demanding nothing for herself, but ready at all times to serve, and by her ready and tender sympathy, her bubbling good nature and exhilarant laugh, wound the fibers of our hearts firmly about her.

When Louis XIV, of France, invented the aphorism ''I am the State,'' he stirred the imagination of his generation and of every generation since, as expressing in a striking figure, the identity of the man and the state. Our Pastor Emeritus will now speak to us on the subject ''*Looking Backward.*'' It is a long look —thirty-five years backward! And, Dr. Haines, if you shall adopt the apothegm of the French King and say to us, ''I am the history,'' we shall stand by you on that proposition; but I suspect your well known modesty will prevent your use of the figure. However, please to remember we shall have this truth in our minds while you speak.

LOOKING BACKWARD

Address, Centennial Observance Week, First Presbyterian Church, Indianapolis, Tuesday Evening, June 12, 1923,

REV. M. L. HAINES, D. D., PASTOR EMERITUS

I am not attempting this evening to give a history of the First Presbyterian Church. I plan to present only some flash-light views of men, women, and happenings. A history of the life and work of our church during the one hundred years of its existence would require a volume. As you know, we are to have a volume of historical records that will contain copies of original documents—describing pioneer life in the New Purchase, the story of the organization of the church that July day, one hundred years ago; extracts from the sessional records of the church, and passages from sermons and addresses and press articles of past years that throw light upon its growth and experiences.

This compilation of historical material will have value, not only in bringing clearly to mind the events of the past, but in enabling us the better to understand what the church is now. Rudyard Kipling cried:

> ''How should they know England,
> Who only England know?''

How shall we know the church who only the church of today know? This noble Christian organization, of which we are members, has wrought into its structure the faith and devotion, the labors and gifts and sacrifices of our forefathers.

They dug down and laid the foundations, and laying foundations is both difficult and costly work. If the superstructure has amplitude and solidity, it is because the foundations they laid, are deep and strong.

I find it is given me to present only fragmentary records of the past years, and these records not joined in an ordered way, for already you have had given to you important and interesting chapters in our church life.

Dr. Smith, in his sermon last Sunday on ''The Heritage of a Century,'' set forth in a vivid way the privations and hardships of pioneer days here in the New Purchase; the earnest religious spirit and the zeal for education that characterized the founders of the church. He also presented in condensed statement the character and influence of that noble Christian physician and elder, Dr. Isaac Coe,—all things considered, the foremost personality in the formative years of the life of the church. And then, in his genuine, generous friendship, he amplified on the story of the years of my own pastorate.

Last evening we had addresses from three citizens of Indianapolis, each one presenting significant aspects of the history and influence of the First Church. And Thursday evening of this centennial observance week, we will be privileged to hear carefully prepared papers from four of our members setting forth important events and personalities.

I should therefore have a care to avoid repeating what has already been said in preceding addresses, and also to keep from discourteously invading the particular historical and biographical territories assigned to the four speakers who are yet to address us.

So I must pass by without notice events and personalities that are of importance. The fact is, I find I have a narrow and somewhat winding path to go,—but here goes.

The first Presbyterian minister to preach a sermon in Indiana Territory was Rev. Thomas Cleland in 1805. In the remarkable camp meeting revivals in Kentucky and Tennessee in the eight years from 1797 to 1805, a spirit of intense religious zeal was awakened. It was that spirit that impelled a number of pioneer evangelists to journey northward across the Ohio River into the new settlements of the Indiana Territory. Most of the early settlers of Indiana came from Kentucky and Tennessee. These missionary revivalists were especially of the Methodist, Baptist, New Light, and Presbyterian persuasions.

October 17, 1804, a petition was received by the Transylvania Presbytery—then meeting in Danville, Kentucky,—from Post Vincennes praying for a missionary preacher to be sent. In April, 1805, the Presbytery, then again meeting in Danville, appointed the Rev. Thomas Cleland "to supply in Indiana Territory as much of his time as he could with conveniency." Let me give in condensed form the story furnished by Dr. Hanford Edson's "Presbyterianism in Indiana."

He tells us that Rev. Thomas Cleland was then and for many years the most popular Presbyterian preacher in Kentucky. A Virginian by birth he went with his parents when he was eleven years old, to Kentucky, and was educated in Transylvania University. "Small in stature, plain in dress and manners, not without wit, a sturdy controversialist, though loving peace, in the pulpit full of pathos and Scripture, a tireless itinerant and revivalist."

He crossed the Ohio River at Louisville and made his way through the dense forests to Vincennes, then the capital of the territory. He described his journey in these words:

"It was an uninhabited route. I had to go through a wilderness traced with only one log cabin on the way. Here I slept on the puncheon floor, my horse tied to a tree and fed with grain packed in a wallet from Louisville. The next evening made up for all privations for I was welcomed and entertained at the Governor's mansion in Vincennes. Wm. Henry Harrison, a young man, with a Presbyterian wife, was the Governor of the Indiana Territory. The first sermon I preached, and it was the first preached in the place by a Presbyterian minister, was in the Council House, but a short time before occupied by the Indians and Governor Harrison in making a treaty."

The next year Rev. Mr. Cleland again made the journey from Kentucky to Vincennes, and organized in the vicinity the "Indiana Church"—the first Presbyterian church formed in the territory. That first sermon by a Presbyterian in Indiana Territory is of special interest to us, because in this church we have had and still have descendants of Rev. Thomas Cleland, and we have had descendants also of the then young governor, William Henry Harrison.

The first sermon preached in Indianapolis by a Presbyterian minister was nearly two years before the church was organized and two months before the sale of town lots.

In August, 1821, Rev. Ludwell G. Gaines, a Presbyterian evangelist, came from Ohio through the woods to the village, and held an open air preaching service under a big black-walnut tree at what is now the southwest corner of Washington Street and Senate Avenue. With considerable labor the underbrush was cleared away for the occasion. The preacher is described as ''a stout florid man of deep piety, with a great big voice and a big wart on his forehead.'' Years after that memorable service, James M. Ray wrote of the preacher and the occasion these words: ''He was a robust man, earnest in impressing the value of religion and good morals in our young community, and was listened to with interest by about two hundred and fifty of the settlers. His forcible appeals tended to strengthen those of the first comers who wished to have Sunday kept from the beginning in the future capital of the state, and to have the day rescued from the indulgence in shooting game and in fishing,—then general in the West.'' Those words are a revelation of the earnest religious spirit of the writer as well as a description of the preacher and the service. Among the settlers who gathered under that walnut tree to hear the Rev. Mr. Gaines were four men, then, and for long years afterward, notable in the civil and religious life of Indianapolis, Dr. Isaac Coe and his son-in-law James M. Ray, Caleb Scudder and James Blake.

The foremost of these, ''by virtue of his talents, zeal and ecclesiastical experience was Isaac Coe.'' In these centennial services we have been told much about him, and he is worthy of all the tributes paid to him.

At least a word should be said of the other three. Berry Sulgrove in his ''History of Indianapolis'' says—

''Mr. Blake's history for fifty years was the history of Indianapolis, and no citizen has ever been more closely identified with the rise and progress of the city than he. When Kossuth, the distinguished Hungarian visited Indianapolis, when the soldiers returned from the Mexican War, and when they returned from the

South after the War of the Rebellion, Mr. Blake was marshal of the day. No public pageant was complete without him.''

Caleb Scudder, Dr. Edson tells us, ''illustrated in a quiet sphere the value to the young community of mature and modest virtue.'' James M. Ray, for many years a leader in Sunday School and church work, ''was given to teach in his later years by his godly spirit what serenity and strength religion can afford for days of trial and darkness.''

''Brought together under the big tree that memorable August day, these four men were destined in yet closer bonds to worship and work side by side for many years, and to see not a little of the fruit of their labors in the developing religious life of the growing commonwealth.''

Last Sunday, Dr. Smith told us of a meeting of some of the settlers to plan for a better observance of the Fourth of July. That was the principal holiday of the year, and in the new settlements of the West was given up by many to unrestrained indulgence in drink, leading to disturbances and riotous brawls.

The men of religious convictions sought to remedy this by having on the holiday religious and patriotic observances that would help to guard it from these abuses. The fact is the drinking habit was then well nigh universal. Total abstinence societies were unknown. There had been a temperance society formed in the United States in 1810. It was the first voluntary temperance association in America. Yet we would hardly consider it very advanced, though men who joined it were sometimes derided and even persecuted. One pledge of the society was in these words: ''Any member of this association who shall be convicted of intoxication shall be fined two shillings, *unless such act shall take place on the Fourth of July or on any regularly appointed military muster.''*

The patriotic pioneers gloried in the Declaration of Independence, which taught them that governments are instituted among men to secure for their citizens the inalienable rights of life, liberty and the pursuit of happiness. To their way of thinking, this evidently meant ''liberty'' to get intoxicated on the Fourth of July or on any general muster day—without paying a fine of two shillings.

Four years after the First Church was organized, in 1827, when the population of Indianapolis was only one thousand—there were imported into the village for home consumption seventy-six kegs of tobacco, one hundred kegs of powder, two hundred barrels of flour and two hundred and thirteen barrels of whiskey.

One hundred years! That is not such a long time. I speak as one who has passed three score and ten. The span of the last one hundred years is covered to some of us, by our acquaintance with some of the pioneers.

I recall among those I have been privileged to know—Judge Fabius M. Finch, born in 1810; Mr. Simon Yandes, born in 1815; Dr. William H. Wishard, born in 1816; and Mrs. Jane Merrill Ketcham born in 1819. In conversation with these persons, I have been carried back into the atmosphere of those times. Judge Finch told me that in 1820, three years before this church was organized, he was a boy ten years old, living in a log cabin on the banks of White River up near what is now Noblesville. Not far away was the large brick house of his brother-in-law, William Conner, which was a trading post where the nine commissioners met to select the site of the new capital and where they were entertained. The commissioners were the state senators and Governor Jennings and included John Conner, founder of Connersville, who was a brother of William Conner. Judge Finch told me how he, as a lad, had the job—and it was not easy—of helping to clean the mud from their horses, and of feeding and caring for them during the stay of the visitors. He recalled how somber and gloomy life was in those years of his boyhood, lived in the midst of the dense far-stretching forests with only little "clearings" here and there about the cabins. At times he would go out in a canoe on White River to enjoy a sight of the sky.

Mr. Simon Yandes* told me he was a boy eight years of age when the Union Sunday School was started. He was one of the thirty scholars on that opening April Sunday.

He remembered that Mr. Scudder had not swept the shavings out of the cabinet shop, but had only pushed them back into a heap in the corner, and had made and arranged some rough wooden benches upon which the boys and girls sat.

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*See page 416.

Dr. William H. Wishard in his advanced years related to me some experiences of his boyhood that made vivid the conditions of living in the new settlements:

When he was twelve years old his home was out on the edge of Johnson County. He was sent from there on horseback to the mill here in the Indianapolis village bringing a bag of corn to be ground. He also led a second horse that carried an extra bag of the grain. It was evening before the miller completed his work of grinding. The boy started on the trail through the woods toward his home. Darkness came on. A pack of wolves struck the trail and were following after him. He could hear their shrill yelps drawing nearer. Throwing the halter strap over the neck of the other horse and so letting him shift for himself, he urged his own steed into a gallop, and reached his home in safety. The second horse came in soon after.

Not until some time later did he tell his mother of his experience with the wolves. He was afraid that if she knew of it, she would not let him go to the mill again alone.

Pioneer life with its privations, perils and unceasing labors developed men and women of a sturdy type. They stood on their own feet. They were independent, sometimes to eccentricity. While the material work they accomplished in clearing the forests and constructing roads, and building houses and barns was great, that which they wrought by their religious convictions and their civic and educational aims was of larger value.

They fearlessly attacked evils like intemperance and gambling and vice and also the curse of human slavery, which many of the settlers north of the Ohio favored.

It was through these labors and conflicts that the greater problems of life, moral, educational and religious, in the new commonwealth were wrought out.

Is any homage too great to be paid to such heroic founders and builders of our civilization?

THE CHURCH AS A COLONIZER

This First Presbyterian Church of the year 1923—with its commodious and well equipped edifice, its membership of more than a thousand, its boards of officers, Bible school, missionary and men's and young people's societies represents only in part the fruitage of that little vine planted in 1823.

Out from that Christian society during the successive decades of the century have gone colony after colony of its members which have become in turn flourishing church societies.

I am told that the Scuppernong grape can, in some soils, be made to grow and multiply in a remarkable way. It spreads out over a large surface. Runners from the vine are bent down into the ground at intervals, and taking root, form new vine-stalks. So through this process the vine becomes a vineyard.

That is what the First Presbyterian Church has become. Under the providential care of the Vine Dresser it has sent out tendrils and shoots—has rooted itself in new places, and fostered the development of new vinestalks. Yet in all this multiplication it is essentially one vine.

The first colony of which I have record, that went out, was that which in 1830 formed the Presbyterian Church of Washington Township. That was only seven years after the First Church was organized. Mr. John Johnson, an elder, and Mr. Hiram Bacon and wife, were given letters of dismissal, and, along with others living in Washington township, were formed into a separate organization by Rev. John R. Moreland, then pastor of the First Church. In connection with his pastoral duties here, he preached to the new society from time to time. In the minutes of the General Assembly of 1830 the Washington Church reports a membership of twenty-seven.

It is worthy of note that one of the leading members of that new church, Mr. John Nesbit, was the grandfather of one of our honored present members, Mrs. Mary Allen Evans Woollen. She has been requested to give us on Thursday evening a fuller record of the founding and history of that first of our church colonies.

August 21, 1837, several members withdrew from this congregation to join with others in the formation of an Episcopal church, the first of that communion to be organized in our city. Rev. James Greene said of those who went out to form the new society, ''Their preferences, and the membership of some, had previously been with the Protestant Episcopal, but as long as no church of their first choice existed here, they wisely gave their aid and influence to that organization where they could be most comfortable and useful.'' Two out of three of the vestrymen of the newly formed Christ Episcopal Church came from the First Presbyterian Church.

In 1838, fifteen members of our church were at their own request given letters of dismissal, and went out and organized the Second Presbyterian Church. The next year they secured Rev. Henry Ward Beecher as pastor and entered upon their remarkable career as an efficient and widely influential church of Jesus Christ.

It was in 1837 that the unfortunate division of the Presbyterian Church in the United States into two branches, Old School and New School, took place. Following that, Presbyterian organizations all over the land, either divided or affiliated themselves with one of these branches.

Rev. James Greene, speaking of the experience of our own Presbyterian communion here in Indianapolis says, ''It is gratifying to state that while many similar divisions of churches at that time resulted in strife and bickering, and even litigation, nothing of the kind occurred here. They (the members who went out) asked for a just and equitable division of the church property.'' ''Committees were appointed * * * a just basis of action was readily agreed upon, and the transaction completed to the satisfaction of both parties in a fraternal and Christian manner. How good it is to be able to say that from that day to this, no root of bitterness, no envy or uncharitableness has sprung up between mother and daughter.''

It was in 1876 that Mr. Greene gave that testimony to the genuine friendship and harmony that then had existed for thirty-eight years between the members of the two churches, working so near together in generous emulation, and now, forty and seven years later, I can give the same testimony with added emphasis.

Some of the richest and most inspiring of my experiences in Indianapolis have been those that came to me through the friendships and the fellowships I have enjoyed with the members of the Second and the Tabernacle and the Fourth churches and others of our own denomination and also with the members of churches of other denominations.

When we were located down at the corner of Pennsylvania and New York streets, we had for ten successive summers union services with the congregation of the First Baptist Church. That is, reckoned by Sundays, we had more than two years of united services of worship. Our removal up town in 1901 made these happy union services no longer practicable.

The next colony from the First Church was that which went out in 1851. Rev. Dr. J. H. Nixon tells of it in these words, ''The growth of the city and of the church seeming to have prepared the way for a new enterprise, on the twenty-third day of September, 1851, a request was presented by twenty-two members headed by three elders, Messrs. Scudder, Blake and Newcomb, for certificates of dismissal with a view to organizing the Third Presbyterian Church, a committee having been appointed by the Presbytery for that purpose. The request was granted with great cordiality, about twenty more members being dismissed soon after to assist the new organization.''

Its subsequent exceptional prosperity as the Third Church, and then since 1884 as the Tabernacle, is well known, and is for us as well as for its members a cause of just pride and great joy. In fact the daughter has grown to be larger than the mother and has herself become the parent of missions and churches of influence and power.

The same is true of the Sunday Schools and churches that owe their origin directly to the Second Church.

In 1865, William Craig, an elder of the First Church, assisted by Ebenezer Sharpe and Chapin C. Foster and others began a Sunday School work in Peter Routier's carpenter shop on the South Side. After two years of development of this enterprise, a house of worship was erected in 1867 and the Seventh Presbyterian Church was organized. Among its stated pulpit supplies were Rev. W. W. Sickels and Rev. James Greene for a time. Then under the pastorates of Rev. Charles Raymond and after him of Rev. Dr. R. V. Hunter and their successors, it became a church of exceptional spiritual zeal and influence. I may add that it has been equalled by few of the churches of the city in its missionary spirit and in its work among the young people. When the Christian Endeavor movement began some forty years ago in New England and then spread like a prairie fire over the country, the pastor of the Seventh church, Dr. R. V. Hunter, was a leader of that movement in Indiana, an enthusiastic aggressive crusader in arousing the young people to their responsibilities and in leading them to enlist in definite forms of service ''for Christ and His Church.''

The Seventh Church furnished the first secretary for Indiana of the United Societies of Christian Endeavor—Miss Elizabeth M. Wishard.

The Tabernacle for some years conducted a Sunday School and Mission in East Washington street under the leadership of one of its elders, Mr. M. V. McGilliard. The work prospered, a number of converts were gathered in, and in 1887 the East Washington Street, later known as the Westminister Church, was organized. When that church was formed the First Church dismissed to the new society a number of its members having homes in that part of the city. So also, when the Irvington Presbyterian Church was formed in 1906, we assisted in its formation and gave to it some of its leading officers and members.

For some years the Olive Street Church on the South Side was, by action of Presbytery, entirely under our care, we furnishing it, besides financial aid, a superintendent, teachers and pulpit supplies. Then it was helped to secure a better location, its name was changed to The Troub Memorial and a new church edifice was erected.

In North Indianapolis, members of the First Church conducted Sunday School work in a hall and held occasional preaching services. Thus the ground was prepared; the population of that part of the city increased, so that in 1897, the Home Presbyterian Church was organized by a committee of the Presbytery.

The Sutherland Presbyterian Church on Bellefontaine street, grew out of Sunday School work carried on there for several years by members of the First and the Memorial churches. When Sutherland church was organized, a house of worship was erected for the congregation by the First Church, in part through a bequest from one of our members, and in part by subscriptions made by them. Soon after the Rev. William Carson was installed as pastor. Our church continued to assist regularly in a financial way. After twelve years of successful labors, Mr. Carson resigned and went to another field of service, but not before he had built up a flourishing Sunday School and congregation, and had secured the funds for the enlarged and much better equipped church edifice they now enjoy.

We have loaned to the Sutherland Church the historic big bell which was for so many years in the steeple of our house of worship on the corner of Pennsylvania and New York Streets. The last time the bell was used there was March 17, 1901, when it was tolled at the funeral of Elder Benjamin Harrison.

Another enterprise to which we have had the privilege of "lending a hand" is that in the Northeast part of the city, now known as the Meridian Heights Presbyterian Church at Park Avenue and Forty-seventh street. A small Sunday School was started in a hall at Central Avenue and Forty-sixth Street. One of our members living in that neighborhood was the superintendent. In response to his urgent request, a committee was appointed by the session of the First Church to aid in the development of the work. This committee consisted of Elder Hugh H. Hanna, Deacon Charles W. Mayer, and Trustee John F. Habbe.

Largely through their efforts, the people living in that section were interested. Two good lots were donated and a building was erected. The First Church contributed twelve hundred dollars to the building fund. Then the Meridian Heights Church was organized by the Presbytery, and began its successful career. It enrolls at this time more than four hundred members.

MINISTERS AND MISSIONARIES

An important chapter in the story of this church is that furnished by the members who have devoted their lives to the work of the ministry, and by those who have gone out to foreign lands as missionaries.

It is a remarkable testimony to Dr. Isaac Coe's religious spirit that six of his relatives, members of the First Church, dedicated their lives to preaching the Christian Gospel. These six were: Rev. Henry I. Coe, a son; Rev. William Sickels (Sr.), a son-in-law; Rev. William W. Sickels and Rev. Edward C. Sickels, D. D., grandsons; Rev. William Sickels, now pastor of the First Presbyterian church of Deming, New Mexico, a great-grandson, and the Rev. Charles Axtell, a nephew. Besides these six, the church has given to the ministry the following men:

*Rev. William A. Holliday, D. D., now living in advanced years in Plainfield, New Jersey. Dr. Holliday is the son of Rev. William A. Holliday, who was stated supply of the First Church for two years, from February, 1833. He is the brother of Elder John H. Holliday and of that consecrated missionary martyr, Miss Grettie Y. Holliday.

Rev. James Kemper, Rev. J. Cooley Fletcher, Rev. John Dixon, D. D., Secretary of the Presbyterian Board of Home Missions, and Rev. William E. Bryce, D. D., of Wooster, Ohio, were furnished to the ranks of the Presbyterian ministry from the membership of this church.

I wish I had the time and the materials to include in this address at least an outline sketch of the lives and labors of these ordained messengers of the gospel. That story should be told, and the narrative added to the historical records of our church. A notable minister, who for many years had an influential part in the work of the First Church, was the Rev. James Greene. He was a member of the congregation from 1853 to his death in 1893, a teacher of a Bible class in the Sunday School, often a leader of the mid-week service, clerk of the session and also of the congregation. To my predecessor Rev. Myron Reed, during his pastorate,

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***[Rev. Wm. A. Holliday died January 21, 1924.]**

and to myself in the years that followed, he gave unfailing coöperation and help, and was virtually an assistant pastor. For more than thirty years he served as clerk of the congregation. After his death, his son Deacon Davies M. Greene,* was elected his successor, so for sixty years the father and son have performed the duties of this office.

The First Church from its beginning has been notable for its zeal in the work of Christian Missions. This was shown in the earlier years especially in the active part its members took in establishing Sunday Schools in the city and county and beyond, and in the formation from time to time of new churches by colonies.

The following members have gone out to missionary labors in foreign lands:

Mr. Thomas Brown, Rev. Dr. and Mrs. L. G. Hay, Miss Grettie Y. Holliday, Dr. Oliver T. Logan, Miss Mira Sutherland, Miss Florence Sayer.

In April, 1873, James M. Ray, then living in Washington, D. C., wrote a long letter to be read at the semi-centennial of the Sunday Schools of Indianapolis. In it he said:

''A prominent feature in the training of our scholars was to induce their earning and contributing means to aid in forming Sunday Schools in the opening West, and in sending missionaries abroad. Thus quite early, when an application came from the Board of Foreign Missions for a missionary printer to go abroad, Thomas Brown, one of our oldest scholars, a journeyman in the Journal office, cheerfully made an offer of his services, which was accepted, but only a week or so before he was to sail, he was notified that he must take a wife with him.

''In this emergency, having heard that a young lady had just arrived at the Rev. Mr. Post's, at Logansport, as a teacher from the East, we commended our young friend to the excellent minister, and on the third day thereafter Mr. and Mrs. Brown parted from us on their mission, after a crowded meeting in the old church on Pennsylvania street, which was attended by the judges

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***[Mr. Davies M. Greene died March 27, 1924.]**

of courts, lawyers, and other strangers here, with many citizens, excited with this strange spectacle in our western woods.

''But the deepest interest ever awakened as to foreign missions in our Sunday school was when in after years brother L. G. Hay evinced the sincerity of his zeal for the salvation of the idolatrous heathen, and with his beloved wife, also a beloved teacher, bade us, as we felt, a final farewell on their departure as missionaries to the Indies of the East; from whence after years of blessed labor for the Master, they were mercifully spared to escape from the blood-thirsty Sepoys, in the rebellion in northern India, who had mercilessly slaughtered other missionaries of the same Board with their wives and children. They are with you today to enjoy this festival of precious memories while still engaged in their Master's work in their native land.''

I may add to Mr. Ray's letter the statement that in 1885 Dr. L. G. Hay was yet living and preaching and gave the charge to the congregation in April of that year, when I was installed as pastor of the First Church.

Among the foremost on the honor roll of our church is inscribed the name of Miss Grettie Y. Holliday. She went to Persia in 1883.

After more than a third of a century of labors in that land, broken in health by her experiences of hardships and sufferings, especially during and following the World War, she came home to die. She passed to her reward March 17, 1920. Here is one of the testimonies to her character and life. ''The members of this church and especially the members of the Woman's Home and Foreign Missionary Society, whose representative she was for thirty-seven years in the foreign field, would express their deep admiration and affection for her strength and beauty of character, her devoted service in the spreading of Christ's Gospel, and her never-failing loyalty to this church, in which she was born and reared to womanhood and where her early service was given.

''From her early girlhood Miss Holliday had been deeply interested in and drawn toward foreign mission work. In many ways she prepared herself for it. In this aspiration she was aided and encouraged by her mother whose constant companion she was in

MISS GRETTIE Y. HOLLIDAY

Representative of the First Church on the Foreign Mission Field in Persia, 1883-1920

LAYING OF THE CORNER STONE OF THE PRESENT (FOURTH) BUILDING OF THE FIRST PRESBYTERIAN CHURCH, SOUTHEAST CORNER OF DELAWARE AND SIXTEENTH STREETS, ON JUNE 26, 1902, BY MR. JOHN H. HOLLIDAY, CHAIRMAN OF THE BUILDING COMMITTEE

her last years. After the death of her mother in 1881, the way was open for the realization of her hope. She offered herself to the Board of the Northwest for service.

"The Board gladly accepted her and assigned her to the station at Tabriz, Persia. The Woman's Foreign Missionary Society of this church at once asked to be allowed to support Miss Holliday, and for thirty-seven years she was the link that bound it most closely to the mission field.

"During these years, broken by only three furloughs for visits home, her work was continuous, both educational and evangelistic. Her courage and faith never failed, her spirit never flagged. During the four years in which 'Persia was not in the war, but the war was in Persia,' she underwent every hardship of a besieged and starving people. * * * *

"The intimate knowledge of Miss Holliday's work, imparted to us by her wonderful letters, has been an inspiration to the church and its missionary societies. Her memory will remain an imperishable heritage of the First Presbyterian Church."

This fitting and deserved tribute was prepared by Mrs. W. W. Woollen, Mrs. Howard M. Foltz, Mrs. Jacob P. Dunn and Miss Flora M. Ketcham.

Dr. Oliver Tracy Logan is another missionary martyr whose name the First Church loves to honor. For a quarter of a century he and his equally efficient and devoted wife gave themselves to missionary labors in inland China, before he met his tragic death at the hands of a Chinese brigand in 1920.

He came to Indianapolis in September, 1892, and entered the Indiana Medical College. For the five years that followed, including his service as an interne in the city hospital, he was a member of the First Church, active in its work, especially among the young people. Dr. David Ross, of our session, a fellow student and intimate friend of Dr. Logan, writes these words of his life as a student and of his missionary labors:

"It did not satisfy Dr. Logan that by hard work intelligently directed he led his class, but his influence was always aggressively for the right, and for open Christian living. At the end of his college course he went to the City Hospital as senior interne. It was my pleasure to be associated with him here. It was here he met her, who was to be his true helpmate and inspiration in his later work, one of God's noble women.

''Of their work in inland China, of the privations they endured to carry the 'good news' and healing to those who then 'received them not,' is in part known to us all.

''It would take volumes to tell the complete story. But we can reverently thank God that Dr. Logan lived to see individual and public sentiment completely change in their behalf. His advice was sought by men of high estate, and in addition to his work in the hospital and as a religious teacher, he was called upon as a teacher of medicine, both as a lecturer and writer for medical journals.

''War and pestilence added to his duties, and in such times notably in cholera epidemics, the work done by himself and Mrs. Logan is past belief. After their return here in 1918, they volunteered because of the urgent need for medical workers, and were sent by the Red Cross to Vladivostok. Mrs. Logan was in charge of the nurses in the Red Cross Hospital at that place and Dr. Logan busy in the professional work in the hospitals.

''The rigors of the climate, hard work and privations completely undermined his health, and he was compelled to return to America for medical and surgical care. Later he was joined by Mrs. Logan, who had returned with a hospital ship of disabled soldiers. After a visit with their daughter and son in the South they returned to their field of labor in Hunan, China. We are pleased to call Dr. Logan one of our own. We have had in a small way some part in his work, but what are we going to do to really prove that we belonged to him? The challenge of such a life is for the best that in us lies to carry on, when he has fallen.''

Miss Mira Sutherland, a member of the First Church, after taking the course of instruction in a training school for nurses in Indianapolis, offered her services to our Foreign Missionary Board, was accepted and given by them the responsible place of Head Nurse in the Women's Department of the American Hospital in Teheran, Persia. There she continued up to and through the trying experiences of the World War. Her influence for good was large for the spiritual as well as the physical welfare of the women and children under her care. She married one of the teachers of the Presbyterian Mission School in Teheran, Mr. F. D. Bird. Her husband's health becoming seriously impaired through the trying experiences of the World War—they returned to the United States and are now living in Los Angeles, California, where Professor Bird is a member of the faculty of Occidental College.

Miss Florence Sayer was from childhood brought up in the First Church. In 1916, after her graduation from college, she went to Colombia, South America, where she was a capable teacher in the Christian schools under charge of our Board of Foreign Missions.

Under the strain of the labors, her health became seriously impaired, and by order of the physicians she was compelled to return home for rest and hospital treatment. After a year and more, eager to resume her loved work, she sailed again for South America in 1920. But again after a time came a physical breakdown, necessitating her coming back to this country. Here, as her strength returns she finds a field for valuable Christian service among the missionary societies and churches of our Synod.

It should be a matter of just pride to us that our First Church has given to the Home and the Foreign Mission Boards two officers who have been among the foremost in those great organizations in administrative ability. Rev. Dr. John Dixon went from our church into the ministry, and, after successful pastorates in the Middle States, was elected in 1898 as one of the secretaries of the Board of Home Missions. He has given to that important work more than twenty-four years of efficient and valuable service.

Mr. Dwight H. Day, son of our Senior Elder, Mr. Thomas C. Day, was from childhood identified with the First Church. After his graduation from college, he entered into business life in New York, and a few years later, in 1906, was elected Treasurer of the Board of Foreign Missions. During the seventeen years that have followed of remarkable enlargement and increased influence, the work of that great Mission Board has owed not a little to the self-sacrificing labors and the administrative ability of its treasurer

A notable missionary campaign began in the First Church in 1915. A ''Missionary Institute'' was held under the leadership of Rev. Dr. Charles E. Bradt, Field Secretary of the Board of Foreign Missions, assisted by a half score of experts in home and foreign work. The movement was led in the church by Mr. Hugh H. Hanna, Mr. John H. Holliday and a number of others of our officers and members. Out of it came enlarged knowledge of, and quickened interest in the world work of the Church, and greatly increased contributions that provided for the support of special persons and fields. Before three years had passed, the church was pledged to the maintenance of two ''pastors'' and two women missionaries on foreign fields—and two thousand dollars annually toward the support of missionary parishes in China, and India and West Africa.

EDUCATION*

Last evening, Rev. Dr. Charles H. Winders, representing the Church Federation of Indianapolis, congratulated our church as being the pioneer and, in the years since, a powerful influence in the work of education. That educational work began early.

When Isaac Coe and his associates started the first Sunday School in April 1823, ''the town lacked schools for general education so the Union School undertook to teach reading, writing and arithmetic in addition to Bible instruction.'' Rev. J. Cooley Fletcher declares it to be a noteworthy fact that from 1822 to 1839 the Presbyterians had the best schools in Indianapolis. The church edifice erected by them in July, 1823, included a room arranged for school use on week days as well as on Sundays. In April, 1824, a private week day school was opened in that room under Presbyterian auspices. Ebenezer Sharpe, who for sixteen years had been an instructor in Greek and Latin in Transylvania University, Kentucky, moved with his family to Indianapolis and, in November, 1826, opened the first classical school in the new capital. He was an elder in the First Church.

Rev. Dr. Thomas A. Goodwin, for many years one of the leaders among the Methodist ministers of Indiana, in an historical paper written in 1898, has this to say:

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*See page 407.

''One chapter of the yet unwritten history of Presbyterianism in Indiana should set forth the preeminent influence of that Church in the cause of education.

''Not only did the preachers man the county seminaries and take possession of the embryo Indiana University to the exclusion of all others, but they early established Wabash and Hanover colleges as distinctly denominational schools, in advance of any other denominations, and organized and sustained many academies of less pretentious character, many of which were under the control of the local Presbytery. More frequently they were private enterprises, such as the Axtell and the McLean Schools in Indianapolis, and the Anderson at New Albany, most, if not all of which gave way to our high schools when these came, but without which the school wants of their period would have been poorly supplied.''

May I add to Dr. Goodwin's statements—the fact that the Axtell School and the McLean Seminary for girls, both of which had a large influence on the life of the city in their time, were founded by members of our church. Hanover and Wabash Colleges owe much to the encouragement and the large financial gifts they have received from our own and other Presbyterian churches of Indianapolis. Mr. Harry J. Milligan*, a member and officer of the First Presbyterian Church, made to Wabash College a bequest of two hundred and fifty thousand dollars.

And now we have provided, through the princely bequest of another of our members, the late Mr. Henry C. Long**, the sum of half a million dollars, with which to lay the foundations of a Christian college for women. Six of the ten members of its board of trustees, according to the directions of the will, have been chosen from the officers of the First Presbyterian Church. It may be several years yet before the desire of Mr. Long can be realized, but I believe the time will come when we will have here such a woman's college.

Co-educational colleges have their field, and it is a large one, but there is both room and need for a college for women in Indiana like Wellesley in Massachusetts and Vassar in New York and Bryn Mawr in Pennsylvania.

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*See page 410.
**See page 411.

The work the First Church has accomplished during the successive years of the century has not been chiefly due to its ministers, its office bearers, and its men and women of prominence. Some few of these leaders I have named, and we give to them and to all the other leaders, the meed of praise they so fully deserve. But most of the great work of this church has been wrought by the four thousand two hundred and thirty-seven men and women, boys and girls, who up to this date have been included in its membership. We should give our special tribute of gratitude and honor to the unnamed many, who in the congregation and the Bible School and the missionary and aid societies, and young peoples' associations and bands, have been faithful in service and prayers and gifts. Thankful am I beyond expression in words that, for these five and thirty years and more, my lot has been cast in this field of service and with such a body of Christian people. Precious and happy memories are mine of the years of unbroken fellowship in the worship and work of our Divine Lord.

And yet I do not imply that I have met with no trials or cross-purposes. I have not been an ideal minister, and some of the saints of this church, like the ''saints'' of New Testament times, have been a little angular. But somehow, we learned to hold different opinions without having divisions of heart.

Our church has been notable for the spirit of unity and harmony that has characterized its life—and yet it has never been a church of any one special class. It has included persons from practically all the varied realms of life of our cosmopolitan city. They hold widely different political and economic, and professional views, and have convictions that vary each from the other concerning secondary matters of Christian belief. But they are united as members of this communion, in their common faith in Jesus Christ as Lord and Saviour; many members in one body, having diverse forms and functions, but all in sympathetic coöperation—worshipping and working together in unity of spirit, and in the bond of peace.

Looking backward, as we have been doing this week, I am confident we have all gained an enlarged appreciation of this historic church. Its life has been contemporaneous with the life of our capital city. Organized when Indianapolis was a straggling village and before the seat of government was established here, it has, during these one hundred years, exerted an influence of unmeasured value upon the growing life of the community.

After all, religion is the most valuable and potent factor in the life of a city or state. It is more important to trace the moral and spiritual development of a community than its economic and industrial evolution.

The study of material conditions has a large place but the transformation and upbuilding of characters by moral and spiritual agencies, is of transcendent importance. John Wesley and George Whitfield were not reckoned among the statesmen, but during the closing years of the eighteenth century they were the leaders in that religious movement that exerted an influence over the English people, greater than that of all the statesmen of their time. That is the opinion of such an historian as Lecky. I believe that the Church has more to do with the creation of character and of enlightened moral sentiment, and so with the making of civilization, than any other institution outside of the family.

Our fathers and mothers in the faith labored and we enter into and enjoy the rich fruits of their labors. Truly, we have a goodly heritage. We will prize it and cherish it for ourselves and for those who come after us.

In the lower part of New York City, on Broadway, is a church that for more than a century has kept the graves of her dead about her. The members of that religious society preserve and defend the old burying ground—''God's acre,''—against all encroachments of trade. A few years ago the offer of five million dollars for that small plot of ground, to be used for business purposes, was refused. There are moral and spiritual values that cannot be measured in silver and gold. It is a solemn responsibility, as well as a high privilege, to be the possessors, the stewards rather, of the inheritance that is ours in this church of Jesus Christ.

We should earnestly pray God that we may prove ourselves worthy of it. Wordsworth at one time was urged to lend himself to an unworthy cause. He answered, ''I cannot. My fathers gave vows for me. I cannot betray my ancestors.''

Our fathers in the faith gave vows to God for us. We cannot betray that trust and we will not.

SOME WOMEN OF THE FIRST CHURCH IN THE EIGHTIES

EVALINE M. HOLLIDAY (MRS. JOHN H.)

Centennial Service, Thursday Evening, June 14, 1923.

I wish that my recollections might go back one hundred years, but they recall only those distinguished women of forty-eight years ago! Some present may recall other women of that period, who made a distinct impression on them, but it is of my group I must speak. Is it possible there is such a group among us today, and, as our moderator indicated, we do not recognize them?

I came to Indianapolis from Baltimore in November 1875, and at that time there was no pastor in the church; the Rev. Myron Reed was installed in February 1877. My title indicates a later period, but even then the years merged into one another, and with the beginning of Mr. Reed's pastorate the church life seemed to me, a stranger, to revive.

In the eighties we had evening socials, evening church parties; the women were divided alphabetically or according to choice, into sections, and each section gave one party a year. The leaders, having been selected, met together and selected members, according to acquaintance and effectiveness, a fair assortment of newcomers being assigned to each group. Each paid an assessment, but the making of money by an evening party, was unknown. Every Saturday afternoon a Mothers' Meeting was held in the infant-class room, where indigent mothers were instructed in sewing and in the Bible. Light refreshments were served. The latter was a source of difference, because a few worldly-minded ladies among us objected to the spotting of the carpet by children who accompanied their mothers. What a poor reason for excluding these poor from the means of Grace!

The Pastor's Aid Society, predecessor of the Needle Auxiliary, conducted its affairs much as its successor has done. One of our comic writers has said of his town: ''We had no newspaper, but we had a Sewing Society,'' and this suggests the pleasant, familiar, not unkind nature, of our informal gatherings. Our missionary society was always a very strong element among our women, it having always been a power in the church life, and it persists.

It has been said that many of the women of the later days received, in the missionary societies, the training and education that gave them the knowledge and effectiveness in the conduct of club and political associations.

Mrs. Alma Coe Sickels, daughter of our revered Dr. Isaac Coe and grandmother of Mr. Henry C. and Miss Anna Sickels and their sisters, was one of the oldest women in the church. During the later years of her life she was quite blind. Her well-stored mind and cheerful spirit made her a charming companion, and she and my husband's mother spent long days together every week in true sociability and tender friendship. A conspicuous woman of that time was my husband's mother, Lucia Shaw Holliday, widow of the Rev. William A. Holliday. She was notably kind, hospitable, cheerful and sympathetic. She was always at home, except on Sunday, when in spite of declining years—she was about seventy then—she would go to church, unless the skies were falling. Her outstanding quality was her sympathetic nature and some of the friends present may remember that to her we went for ready sympathy and loving kindness. It was no small item that she was always to be found seated by the south windows in her pleasant sitting room. Her granddaughters, Mrs. Benjamin D. Hitz, and Mrs. Joseph J. Daniels and her great-grandson, Benjamin Hitz III are members of this church. Her grandson, John H. Holliday Jr., is one of our gold star members.

Mrs. Thomas H. Sharpe, whose great-grandchildren (Hanna by name) are with us, was to my mind the leading lady of the church. She was instant in every good word and work. She seemed to me rather austere, but her friend and companion, Mrs. Caleb C. Burgess, was full of New England vivacity, cheer and kindliness. They made an excellent pair and they were constantly together. They conducted mothers' meetings, arranged lists for the socials, attended prayer meeting, visited the strangers, looked after the sick, watched by the dying. We were always pleased to see these ladies enter our doors.

Mrs. William H. Latham, whose great-grandchildren (Breunig by name) are with us, was of a rather different type. She always taught in Sunday School, was always dignified and quiet, devoted to duty. She was handsome, becomingly dressed, pleasant and was indeed an agreeable hostess, when we visited her beautiful gardens on East Washington Street. Mrs. John R. Elder was dear to me; she came from Carlisle, Penna., where kin of mine resided. Her sweetness, her love of flowers, her ready smile are still remembered. She said to me with proper pride, ''Anyone can raise girls, but not every one can raise boys.'' Bowman Elder and his children are descendants of this gracious lady and one of our gold star men, Harris Blackledge, was her grandson.

Mrs. Thomas MacIntire was to my mind an ideal lady. (One of her great-grandchildren, Mary Edith Foster, united with this church quite recently.) Mrs. MacIntire was tall, graceful, handsome, always gracious and kind, and bearing a certain dignity that impressed me as exactly what a lady should show.

These ladies were, without exception, members of the missionary society, where their minds were broadened, and their intelligence quickened by its excellent meetings.

Mrs. Benjamin Harrison belonged to a younger group; she too was a power. Her tastes were artistic, her creations in needlework lovely and her vitality charming. She laughed readily and her gaiety and intellectual gifts made her delightful to the younger women coming into the church.

Some of those present remember Miss Mattie Stewart. She had a sharp way with her, but she was truly kind. Her great love of flowers, her successful cultivation of them, her beautiful taste in decorating the pulpit on all occasions, gave her a particular place among us.

There must necessarily be forgotten worthies in every list, and those women of lesser importance to me, being nearer my age and position, may be named too: Mrs. William W. Johnston, Mrs. Alfred Harrison, Mrs. Elijah B. Martindale, Mrs. Sarah J. Pattison, Mrs. James Greene, Mrs. Fabius M. Finch, Mrs. Flora C. Jones, Mrs. Addison L. Roache.

I rejoice to believe in the immortality of influence. Think of that phrase. Are we not in this church indebted to these, our predecessors, and our exemplars? ''They rest from their labors, and their works do follow them.''

AN EARLY MISSION

Mrs. William Watson Woollen

Centennial Service, Thursday Evening, June 14, 1923.

When I was honored by being asked to speak ten minutes this evening, I promptly accepted, saying to myself, "I will talk about the Washington Church. I *know* it was a child of the First."

This was a country church seven or eight miles from here. Now we locate it by saying it was a half mile east of Keystone Avenue where 57th Street crosses it. Fifty-seventh is just south of Broad Ripple. It was a church of importance and influence in the pioneer community which it served for perhaps twenty-five years and then disappeared. That is the right word—it just disappeared. The fact of its one-time existence has been established. I think it will interest you to know how this bit of history was saved from oblivion.

A few years ago, when it was too late to ask any one who knew, I suddenly wanted to know what had been the first church connection in Indiana of my great-grandmother, Agnes McClintock Nesbit, and my grandfather, John Nesbit, and assumed it had been with this church. I read the minutes of the First Church covering the short period of their lives here and found no record of the name. I then turned to, or for the records of Washington Church, of which I knew my grandfather was a member at the time of his death, to be told that these records had been burned when the home of Mr. William Culbertson, an elder who had the care of them, was entirely destroyed by fire a good many years before.

Discouraged, I gave up my search for a time. Our centennial stirred me to a new interest in this almost forgotten church. Again I asked for the First Church records, hoping to find in them at least mention of its beginnings. I found nothing except the dismissal of John Johnson, an elder, "to Washington Church, Marion County," but this without date, and the records had the names of Hiram and Mary Alice Bacon who I knew had been members of the country church.

I then turned to other sources for information and have gathered here a word, there a line, a few paragraphs and some valuable "recollections" from all of which I have reached the following conclusions, which I hope you will accept when I have told my story.

To repeat something of what Dr. Haines said: The Washington Church was organized late in 1829 or in 1830 before the first of May when reports of churches must go in for the General Assembly. It was organized by Dr. Moreland, then pastor of this church, with twenty-seven members. The land for church and churchyard was given by a member, Joseph Culbertson, and the building paid for by subscription. The building was used for church purposes well into the fifties (a period of about twenty-five years) and later as a school house. A stone now in the church yard shows burials as late as 1862. It had from the beginning and so long as it continued as a church, a close connection with this First Church, not as a mission in quite the sense we use that word now, but rather as a self-supporting church with the relations of a child of this church, which always felt a deep interest in it and which served it in many ways.

To establish these claims, I have the following evidence: As to time of organization: The report of the General Assembly for 1830 shows Washington Church, P. O. Indianapolis, twenty-seven members and without a pastor. The report of 1829 shows no such church; 1831 again reports it.

As evidence that Dr. Moreland organized the church: Its membership was largely made up of Scotch and Scotch-Irish Presbyterians from Bourbon and Harrison Counties, Kentucky, who came to Indiana between 1828 and 1830. Some of them had lived between Cynthiana and Paris—four to eight miles from these towns. Dr. Moreland had been a pastor in one or the other of these places for twelve years and must have been well known to many of this group. As some one they knew and as the only

Presbyterian pastor here, they would inevitably have consulted Dr. Moreland about their church connection. The number and quality of these families warranted a church of their own, one that would be a few miles from their homes, as against their having to come eight or ten miles to the First Church. Miss Wishard thinks her mother told her that her grandfather, Dr. Moreland, organized the Washington Church but she was not sure enough of it to mention it in a sketch of Dr. Moreland prepared by her a few years ago. But she is very certain of her mother's saying Dr. Moreland preached often in that church. Of course, Dr. Moreland recommended and organized the church.

As to the length of time the building was used as a church: Rev. Henry Isaac Coe, son of Dr. Isaac Coe, was ordained in 1850, and later served the Washington Church in some way, whether as stated supply or only as a missionary worker, I do not know. In my early womanhood I used often to hear him spoken of in connection with the old church. I myself remember very well his pastoral visits to my mother. These facts I think establish the use of the church into the early fifties. An aside, but to illustrate Presbyterian custom at that time: I also remember that on the occasion of Mr. Coe's visits, my brother and I were brought in, frightened little children, and catechized—you hardly know the word now. Mr. Coe would begin by way of review with "What is the chief end of man?" In advance, the question might be "What is effectual calling?" or "What is justification?" Milk for babes!

To return to my proofs: In Sulgrove's history of Indianapolis and Marion County is the following under "Churches of the (Washington) Township:" "The Washington Presbyterian Church was built about the year 1838, by subscription, on the farm of Joseph Culbertson. It was a small frame building and was used as a church about ten or twelve years. The building soon afterwards became dilapidated and was torn down. It stood about one-half mile north of where Malott Park now is. The number of members at organization was about twenty-five, among whom were the following: Hiram Bacon, Mary Alice Bacon, Joseph Culbertson, Elizabeth Culbertson, John Nesbit, Mary Nesbit, Margaret Nesbit, Nancy Nesbit, Paulina McClung, old Mrs. McClung, Cynthia McClung, Samuel McClung, John Johnson, James Brown and wife, James Gray and Sallie Gray.

''John Nesbit, Joseph Culbertson and Hiram Bacon were the first trustees. The first preacher was John Moreland who remained with them four years. The next was William Sickels. He remained with them four or five years, after which there was no regular preaching and when services were held there it was by transient ministers. After the place was abandoned, the class went to Broad Ripple and united with the Union Church.''

Two inaccuracies in this statement: As to the date 1838, Dr. Moreland died in 1832 and both John and Mary Nesbit in 1835. Dr. Moreland was pastor of the first church in 1830. The church was used more than ten or twelve years as I have shown by the services of Rev. Henry I. Coe. A paragraph of value was found in a scrap book made by Mrs. Wm. W. Sickels.

In a notice of the death of Rev. Edward Cook Sickels was the following:

''Rev. Edward Cook Sickels, D. D., son of Rev. William Sickels and Alma Coe Sickels, was born in 1835 on a farm owned by his father a short distance from Malott Park.

''There was then in the neighborhood a flourishing Presbyterian church, of which his father was then pastor, sustained by the early settlers, such families as the Culbertsons, the McClungs, Nesbits, Bacons and others.''

As another illustration of the Presbyterian custom of the early days: This story was told me by Mrs. Sloan, the daughter of Mr. Bacon, who gave me permission to repeat it. Like many pioneers, Mr. Bacon fell upon hard times. His wife, who had once lived on a dairy farm in Massachusetts, suggested that they buy a few more cows and she would make cheese which would bring in some money. The cheese making began. Then as now cows gave milk on Sunday as on Monday, and, to make good cheese, the milk must be used at once. The command ''only works of necessity and mercy'' had a very limited interpretation in those days. The elders of the church visited Mr. and Mrs. Bacon. There was much discussion about Sunday cheese making. There were said to have been suggestions of giving the milk to the pigs or of not milking the cows at all on Sunday. Mrs. Bacon strongly defended herself, saying she got up at four o'clock, almost before the Sabbath began, to milk the cows and make the cheese. She was sure it interfered with no duty nor with church-going. The result was what often follows discipline even today—the cheese making went on, and there was a considerable coolness between the two parties for a time.

I recently asked an elderly man, whose family had been members of the Washington Church, if he remembered the names of any men who had preached there.

He said, "Yes, Dr. Gurley preached there."

He probably preached there very often. Dr. Gurley is at the very center of my interest in this church, which was fixed by an event that must have occurred after 1847 (Dr. Gurley left here in 1849). I assume that there had been no regular pastor for a few years previous to 1846 and in consequence the baptism of children had been neglected. Dr. Gurley held a sacramental service and baptized the children.

Always, there has been in my mind a distinct, unchanging picture of this scene. Warmth and sunshine come in through the uncurtained windows, and this is what I see: A semi-circle of little children about the high pulpit, a few tall people, Dr. Gurley with a baptismal bowl. The picture on my memory was snapped just as Dr. Gurley stood opposite me, I was looking up at him, the bowl was held in one hand and the other just over it ready to touch the water. This picture is as distinct as a photograph held before my eyes. Two other persons remember this baptism, Mrs. Sloan and my brother.

An early teacher who taught in the church was Miss Hammond who came from the Connecticut Missionary Society. How and why she came I do not know. I remember the emphasis she put upon the Bible teaching. I was interested Tuesday evening in Dr. Haines' saying in connection with the marriage of Mr. Brown and the young woman who was recommended for his wife, "She was a Christian teacher from the East." Perhaps she too came from the Connecticut Missionary Society. Mrs. William A. Holliday's sister, Miss Cruft, also taught in this church and boarded at Mr. Bacon's home. I was her pupil.

I was very much surprised at the statement made, Tuesday evening, about the scarcity of copies of the Confession of Faith in our church. I think there was a Confession of Faith in most of the homes of the second generation of this old church and I *have* seen them in the homes of the third generation. This was the period of the colporteur in the state. His pack was mostly filled with religious books. My mother bought and read them. Her father's books were divided among his six children, and were mostly devotional books. Two unusually light ones fell to my mother—Josephus, and Plutarch's Lives.

Mr. Sulgrove says, "After the church was abandoned the class went to Broad Ripple and united with the Union Church." The Washington Church was the only Presbyterian church ever established or even considered, in Washington Township. The township belongs to the Methodists. A Union Church was maintained at Broad Ripple for a few years and then became Methodist. To this effort at union the Presbyterians contributed both means and service, but none of them so far as I know ever united with a church of another denomination. It was a period of strong denominational feeling and the churches said hard things about each other. The Presbyterians suffered from a particularly stinging lash. The position of these people was well exemplified by the attitude of my aunt, Mrs. Ruddell, the grandmother of Mr. Almus Ruddell. Her husband was an officer and the chief supporter in every way of the Methodist church in Allisonville. They kept open house for all the Methodist preachers in the district, but when questioned about her connection with that church, Mrs. Ruddell always replied, "No, not a member, only a boarder." And she was a lovely boarder until her husband's death, when she returned to the faith of her fathers in attendance on Presbyterian service.

My mother came to Indianapolis from her farm, for a few years' stay, in the early fall of 1859. Evidently her letter did not reach the session before the fall communion and then members were received only at communion season. January, 1860, she publicly became a member of this church on certificate from the Washington Church.

I united with the church in 1866. My children were baptized in the church, grew up in it, and, as time has passed, they and my grandchildren have united with the church and claimed their inheritance. This inheritance began to accumulate in 1830 when Dr. Moreland and my grandfather were united in establishing the Washington Church, the first child of this church. It seems strange that so vigorous a church should have lived so short a time and disappeared so completely.

There are now in this church four members, great-great-great-grandsons of Agnes Nesbit of the Washington Church, in which her son, John Nesbit, was an elder, as he had been an elder in the Stonermouth Presbyterian Church in Kentucky. I refer to the two sons of Mr. Ruddell and my own two grandsons. May each contribute worthy service to the Church.

DR. ISAAC COE

Mr. Henry Coe Sickels

Centennial Service, Thursday evening, June 14, 1923.

No biography of Dr. Coe has been written, nor memoirs left by him, so that in preparing a sketch of his life one must depend for materials upon brief historical articles, anniversary addresses and scattered information that may be found in Sunday School reports and newspapers. The Indianapolis newspapers of a century ago—the *Western Censor* and the *Indianapolis Gazette*—gave columns of front page space to the annual report of the Sunday School; it was one of the chief institutions of the town.

Dr. Edson, former pastor of the Second Presbyterian Church, in an anniversary sermon in 1876, states that the first of the name of Coe to come to America was Robert Coe from Ipswich, Suffolkshire, England, who, with seventy-four other pilgrims, came over in 1634. He resided at Watertown, Massachusetts, and afterward at Stamford, Connecticut. His grandfather, Roger Coo (so spelled), suffered martyrdom in England under Queen Mary in 1555, as recorded in Fox's ''Book of Martyrs,'' page 320, Vol. 2.*

Dr. Isaac Coe was born near Dover in Morris County, New Jersey, July 25, 1782, of Presbyterian parentage, and received careful Christian instruction and training. In early manhood he spent several years at Utica, New York, then took up the study of medicine. After three years of undergraduate work, he finished his collegiate courses in 1815 with diplomas from Queen's College (now Rutgers College), New Brunswick, New Jersey, from the Medical Institution of the State of New York located at New York City, and from the hospital connected therewith. Isaac Coe and his brother Ebenezer were graduated from the New York Medical College in the same class.

After practicing for a time in New Jersey, Isaac Coe removed with his family to Virginia, where at Girardstown, together with his brother Ebenezer, he organized a Sunday School in connection with the Presbyterian Church of that place, in which church Dr. Ebenezer Coe served as a ruling elder for nearly forty years. Dr. Isaac Coe came to Indiana by way of Madison in 1821, bearing a letter of dismissal for himself and wife, Rebecca Coe, from the Presbyterian Church of Martinsburgh, Virginia,* which was dated March 26, 1821. He thus chose for his life work a new region and a pioneer settlement where the need was great, where sickness and disease were to be fought, foundations laid, education and religion promoted—in brief, where one might endure hardness as a good soldier of Jesus Christ.

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*See page 436.

Dr. Coe located at Indianapolis in May, 1821, the second physician to arrive, but the first graduate physician and surgeon of the place. He lived in a cabin on Fall Creek near the present site of the City Hospital. Later, his home was on the site of the When Building on Pennsylvania Street. He afterwards built a comfortable house on the Circle where the Columbia Club building now stands. One of these earlier residences was the first house with glazed windows in Indianapolis and was known as "the house with glass windows."

Indianapolis in 1821 was a small settlement in the woods; hardships were many and conveniences few. Fish and game were abundant, but household supplies had to be hauled from Madison over roads almost impassable at some seasons; mud was deep and swamps numerous. *Now* in Indianapolis we attain, on occasion, a speed of near one hundred miles an hour, even though the track may be pronounced a little slow on account of weather conditions. In 1821 the nearest approach to a Speedway was the Madison road, and the average time of that track, with a good yoke of oxen, was about one hundred miles per week. There was no speed limit; a man was free to drive as fast as he could! Some of our present roads are remarkable, but the roads of one hundred years ago were also remarkable in their way—in the opinion of the drivers; their remarks, however, would be sadly out of place here.

The lack of regular preaching in the settlement of Indianapolis soon led to disregard and desecration of the Sabbath day and to lawlessness of various kinds, and Dr. Coe sought means to arrest this evil tendency. He had come from the East where the Sunday School idea had taken root as a comparatively new thing. Started by Robert Raikes in England in 1782, as a means of secular instruction for the poor, the system had begun to extend. Christians everywhere saw its prospective benefits and began to apply themselves diligently that they might profit by them, wondering why the thing had not been thought of before. Two Sunday Schools were started in New York in 1803, others in Pittsburgh in 1809, and in Philadelphia in 1814. The Sunday School idea was called "a new discovery." In December 1823, in the city of Philadelphia, the expediency of forming a national Sabbath School Union was determined upon and the organization of the American Sabbath School Union was perfected the next year, 1824; thus the Sunday School of our church is one year older than the great national organization.

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*Now West Virginia.

Dr. Coe first organized a Bible School for adults in Indianapolis, February 20, 1822. On account of much sickness in the settlement, this class met only on alternate Sabbath mornings at Dr. Coe's house or at the home of one of the members. The scholars recited verses of Scripture or made written answers to questions given them. These questions, calling for Scripture proofs, were to be selected by a committee of five officers and teachers of the school, but James M. Ray, who was one of that committee, says in one of his addresses: "It need hardly be stated that these questions were *all* written by Dr. Coe"; and the Rev. James Greene, in his historical discourse, says that Dr. Coe was the only man in the settlement who had any practical acquaintance with Sabbath Schools and their management.

The Bible School was discontinued in the fall of 1822, when almost universal sickness prevailed and every person was either a patient or a nurse. A paragraph from a paper by Dr. William H. Wishard informs us that "at this time Dr. Coe was the only physician able for duty, and he made the rounds from cabin to cabin both day and night, through the dark woods, with owls hooting, wolves serenading and rattlesnakes shaking their tails at him. He often acted as physician, nurse, and cook as well."

The Bible School prepared the way for the Sunday School, which was started in April of the next year, 1823. The first meeting of this school was announced in the Indianapolis Gazette of April 5, 1823, as follows:

> "The Indianapolis Sabbath School will commence on next Sabbath, the sixth day of April inst. at 9 o'clock in the morning at Mr. C. Scudder's shop. A general and punctual attendance of scholars is requested, and that they bring with them the Testaments, spelling books, or such school books as they may have."

Mr. Dunn, in his History of Indianapolis, says: "The chief promoter of the Union Sunday School was Dr. Isaac Coe, but he was warmly seconded by the press and all public-spirited citizens, as the school was of great value to Indianapolis in an educational way as well as morally." The *Western Censor,* an early Indianapolis newspaper, endorsed the Sunday School in the following paragraph which appeared in the paper on October 19, 1824: "We cannot avoid mentioning, as one among the most important of the moral engines in operation for the restraint of vice and the promotion of virtue and religion, and as being an ornament to the town, the existence of the Indianapolis Sabbath School, an institution in the encouragement and support of which all denominations unite, which is attended by children of both sexes and all conditions of life, and on the rolls of which there are nearly one hundred scholars."

Referring to the fact that in the call issued for the organization of the Union Sunday School, the children were requested to bring their school books, Mr. Dunn in his history states that one object in the organization of the Union Sunday School,—as at the inception of the system in England—was to supply the deficiency of day schools, and that it "fulfilled a valuable educational purpose aside from the religious instruction." Memorizing the Scriptures was one of the chief features of the school, and to encourage it there was a system of rewards in books from the Sunday School library. It was in September, 1823, that the session drew up and our church adopted a plan for gathering a library of religious reading, this being the first effort in that direction made in Indianapolis, and probably in the state. On this point Mr. Dunn says: "The first library movement in the state was the Sunday School movement, and the old Sunday School libraries were a precious boon to that generation.''

On July 5, 1823—three months after the organization of the Sunday School—the Church was organized. The plan proposed by Dr. Coe for the church building (which was the most expensive one and included a school-room), had been adopted in March; a building committee, Dr. Coe, James Blake and Daniel Yandes had been at work, and the building begun in May was so far completed as to be occupied the next day after the church organization was accomplished.

The following paragraph from the Rev. James Greene's brief historical sketch of the First Presbyterian Church, published in 1878, tells of some of the obstacles encountered and overcome by this first building committee: ''The committee discharged their trust vigorously, but found that the amount subscribed would be deficient several hundred dollars. However, the wit of pioneers becomes sharpened by exigencies, and the committee was equal to this emergency. Dr. Coe and Mr. Blake carried forward the work to completion, the carpenters agreeing to take their orders on Mr. Nicholas McCarty, the only merchant in the village, for goods, and Mr. McCarty generously agreeing to honor such orders and await the convenience of the committee for payment. The inconvenience growing out of the scarcity of money was thus overcome, and a neat and convenient house of worship, suited to the day and to the people, was erected and completed.''

Rev. David C. Proctor was moderator of the meeting for organization of the church, held in Caleb Scudder's shop; Dr. Isaac Coe and Caleb Scudder were elected elders, and fifteen members were received. The location of the first building was on the West side of Pennsylvania Street, a little North of Market, where the Talbott Block now stands. The lot cost $100 and the building $1,500. At this time the Presbyterian Church at St. Louis was still without an edifice, and it was not until ten years later (1833) that the First Presbyterian Church of Chicago was organized; and by the way, the dimensions of the Chicago building were 26x40 feet, while the Indianapolis building was 34x54.

The new church building included the school room arranged for use on week days as well as on Sundays, and the school held therein was known as "the school attached to the Presbyterian meeting house." Referring to the Board of Trustees of this Presbyterian school, Mr. Dunn in his history makes the following observation: "It certainly was a blessing to the community that the first Presbyterian Board of Trustees included those two energetic, educational cranks, Dr. Isaac Coe as chairman and James Blake as secretary." It should be added to the historian's tribute, that it was also most fortunate for the educational interests of the new town, that as early as the opening of the third year of this school (November, 1826), the Trustees were able to secure the services of a man of such scholarly attainments as Ebenezer Sharpe to take charge of it.

Dr. Coe was of a cheerful, optimistic disposition, not deterred nor discouraged by obstacles or disappointments. He began business life in a counting house, intending to be a merchant, and invested most of his funds in a glass factory in Utica, New York. The returns from the factory, however, did not meet expectations, and after a thorough investigation of its affairs and prospects, he was convinced that it could not be made to pay. He, therefore, dropped it and determined to study medicine. He was thirty years old and married, but persevered, was graduated, and eventually began life anew in the West, returning some years later to Utica to pay off dollar for dollar all the indebtedness in which he had become involved through the failure of the glass factory. The disappointment in his first venture was only the call of God to a more useful and more abundant life.

A notable incident in Dr. Coe's career, further illustrating his breadth of mind and determination of character, was his return to the East in 1837 to study homeopathy after he had reached middle life in the practice of allopathy. Commenting on this fact, a leading member of the medical profession has written as follows:

"Since the first Homeopathic school was started in this country in 1835, and since Homeopathy started under auspices which gave great promise, especially since the regular schools had at that date no very superior quality, Dr. Coe's eagerness to plunge into what then seemed to be the dominant stream of medical thought, is certainly illustrative not only of his broad-mindedness, but also of his mental "aliveness."

In his religious life, Dr. Coe was not only fired with enthusiasm in Christian work himself, but had the faculty of setting others on fire also. There were two young men in the village—James M. Ray, who afterwards became Dr. Coe's son-in-law, and James Blake—who were not members of the church nor especially interested in religion; but Dr. Coe put them to work in the Sunday School at its organization in 1823—Mr. Ray as the first superintendent and James Blake as a teacher. They both united with the church whole-heartedly in 1828—Mr. Blake on July 10th and Mr. Ray on October 17th—and were both elected elders in 1830.

The late Mr. John H. Holliday, for so many years our beloved senior elder, whom we so sorely miss at this Centennial season, and who revered Dr. Coe as his first Sabbath School teacher, has written of him: "He was a man whose strength of mind and force of character are aptly symbolized by the rugged shaft of New England granite that marks his resting place in Crown Hill. No man did so much to mold the character and direct the tendencies of the infant settlement, and of no man can it be said more truly, 'He being dead, yet speaketh.' The work that he did here and the impress that he left upon the community can never be effaced."

PERSONALITIES INFLUENCING THE EARLY LIFE OF THE FIRST PRESBYTERIAN CHURCH

Elizabeth Moreland Wishard

Centennial Service, Thursday evening, June 14, 1923.

The oft repeated remark of Oliver Wendell Holmes that a child's training should begin one hundred years before it is born, is applicable to an organization as well as to an individual. In widely separated frontier homes, long before the First Presbyterian Church was organized, Christian mothers of inherited courage and faith were rocking the cradles that held children who were destined later to become not only pioneers in establishing a new commonwealth, but founders and leaders in organizing that without which every community fails—the Church of our Lord Jesus Christ.

The organization of this church was in the capable hands of Christian men and women who brought with them to the wilderness the convictions instilled into them by godly parents. They formed the nucleus of Presbyterianism which has become a mighty force. That small band of devout worshipers little dreamed, perhaps, that not many years later it would spread to the regions beyond and across the seas. While the First Church cannot claim to be the mother of all the Presbyterian churches in this city, she is entitled to the recognition that is due her for first promulgating the tenets of the faith for which she stands.

The program committee has very kindly asked me to tell briefly of some of the men and women who composed the membership of this church when my grandfather, the Reverend John Robertson Moreland, became pastor in 1828, as well as to touch upon his history.

John Robertson Moreland was born in Pennsylvania in 1784, emigrated to Kentucky and was converted during the historic revival that swept over that state in 1803. He attended Transylvania University in Lexington, Kentucky, and later became a student of theology under Dr. Thomas Cleland, a noted divine of Kentucky, who conducted ''A School of the Prophets'' in his home. My grandfather did home mission work in Tennessee and Mississippi and was pastor of the following churches in Kentucky: Cynthiana, Mt. Pleasant, Woodford Church near Versailles, and Paris, before coming to this city. His residence here was located on the southeast corner of North Meridian and New York Streets, the lot covering the north half of the square now occupied by the post-office site. Some years after his death the First Church bought a portion of this lot at the corner of North Pennsylvania and New York Streets where the church stood for many years.

Many were the fireside stories I heard from my mother of the great event that came to her family when her father was called to shepherd the young flock, then only five years old. It involved a long journey from Kentucky, and the new home was so far removed from the old one that the parents were not willing to leave behind them the eldest daughter, not long married, so she and her husband became a part of the caravan that slowly threaded its way through forests, over muddy roads, fording streams and camping by the roadside when taverns were not to be found. Not even an Edward Bellamy would then have been bold enough to visualize the time when by motor one could return to those early Kentucky scenes, as my brothers and I did not long ago, in the time that those early settlers required to cover a very short part of their tedious journey.

It was a small congregation with only thirty church members, and Indianapolis had acquired scarcely more than one thousand inhabitants when my grandfather entered upon his duties as pastor. Only two elders constituted the session.

As Presbyterians, we recognize that to be an elder in the church of our first love is to fill an office of no mean distinction.

In a family gathering, such as we celebrate tonight, we can with pardonable pride say that in the fore-front of every worthy cause, whether it be local, national or world-wide, are to be found, as leaders and standard bearers, ruling elders of the church of our faith. So the names of the men who served in that capacity in this church in its early struggles will ever live and occupy a conspicuous place in the history of this city and state. They were men to be reckoned with, as were those who later joined them, and their memory should be revered by this church in the years to come as in the past.

The name of Dr. Isaac Coe will ever stand out conspicuously as one of the first two elders. His history has been entertainingly given you by his descendant, Mr. Henry Coe Sickels, thus fulfilling the Biblical truth that good works and character follow to the fourth generation and still further down. Dr. Coe was a leader in matters ecclesiastical as well as those that pertained to his profession. In short, he was a Christian physician who believed that it was his mission to administer spiritual balm as well as give healing to the body—a true knight of the lancet. He was a man of vision also, as Oliver H. Smith, the early Indiana historian, testifies. He has written that when walking over the town plat, through brush and woods, Dr. Coe was enthusiastic in his declaration that Indianapolis would some day have five thousand inhabitants. Mr. Smith confesses he laughed incredulously at the prophecy.

Caleb Scudder was elected elder at the same time with Dr. Coe at the formal organization of this church in the cabinet shop of the former which is forever immortalized in Presbyterian annals.

Not until February, 1827, was the session enlarged by the election of Ebenezer Sharpe, John G. Brown, and John Johnson. The first two had served as elders in the church of Paris, Ky., when my grandfather was serving as stated supply. True to the genius and history of Calvinism, once a church has been established, a school must follow. Prof. Ebenezer Sharpe brought with him to Indianapolis long experience as a teacher, and his ripe scholarship easily made him the leader of the educational life in the new town. The school of which he was the head afforded the opportunity needed for the mental development of the youth under his care, though he looked after their spiritual needs as well, and so universal were the esteem and affection in which he was held, that it is said there was not a vehicle in Indianapolis that was not seen in the line of march that followed his body to its final resting place. His granddaughter, Mrs. Hugh H. Hanna, Sr., today stands as a witness in this church that the truths inculcated by Prof. Sharpe are still bearing fruit.

John G. Brown was a man of influence and occupied a position of leadership in the church. This is shown by the fact that during the period of Mr. Bush's pastorate, when he and his elders were at variance on points of doctrine and church government, and Mr. Bush's position was discussed in closed meetings of the session, Mr. Brown was invariably moderator of the meetings, which were often appointed for ''early candle light'' as the records show. So keenly did Mr. Brown feel the injustice and cruelty of slavery, that he freed all his slaves in Kentucky and then emigrated to a free state. His son, James G. Brown, later became an elder in this church.

John Johnson was not so closely identified with the activities of the growing town, as were his associates, due to the fact that he resided in the country, ten miles away. Later he withdrew and united with the Washington Church of which Mrs. Woollen has told us.

By 1830, the church had grown until one hundred members required an enlarged session, and October 17th of that year James M. Ray and James Blake were elected elders, both of whom had been received into membership by my grandfather in 1828. Mr. Ray served the church as elder fifty years and four months—until his death in February, 1881. When the Union Sabbath School was organized in 1823, he was made its first superintendent and was repeatedly elected to that office, filling it, in all, a total of twenty-five years. His life spanned sixty years of Indianapolis history and for more than fifty years he was one of its foremost citizens. He built the first stone-front store in the city and the second brick dwelling-house. In the promotion of large enterprises, both public and private, Mr. Ray was a most influential and efficient man, and his great energy was manifested in spiritual things as well as in secular affairs. In all benevolent and religious undertakings he was one of the leaders. It was said of him that he was either president or secretary of nearly every organization that was ever formed during the first thirty years of the life of the city. He was cashier of the old State Bank and of its successor, the Bank of the State. Sulgrove's history pays him the following tribute: "He was Governor Morton's most trusted agent during the war and managed all the external finances of the state during that momentous period."

Mr. Ray's first wife was Maria Coe, elder daughter of Dr. Isaac Coe. His second wife was Margaret Riggs of Cincinnati, sister of Dr. Elias Riggs, American missionary, who was co-laborer with Dr. Goodell and Dr. Schauffler in the translation of the Bible into Armeno-Turkish at Constantinople, 1861-1863. The Ray homestead stood on the northwest corner of Meridian and Ohio streets, on ground which now faces the Federal building, the house and grounds occupying the entire quarter block. For many years it was one of the centers of the best social life of the city.

Though he came to Indianapolis in 1821, Mr. Blake did not unite with the church until July 10, 1828, but from that day until his death in 1870, he was an outstanding figure in the civic and religious life of his adopted city. Oliver H. Smith said of him in his "Early Indiana Trials and Sketches:" "Indiana has received into her bosom few such men as James Blake;" while Berry H. Sulgrove in his "History of Indiana" eulogized him in these words: "His history for fifty years was the history of Indianapolis, and no citizen has ever been more closely identified with the rise and progress of the city and its philanthropies and benevolent institutions than he." Such a unique place as Col. Blake occupied in Indianapolis is accorded to but few men in any city. Dr. H. A. Edson termed him the "steam engine of the place when steam engines were almost unknown." He marshalled the Sunday School forces each Fourth of July "to hear the Declaration of Independence and eat gingerbread in the State House square." The children of my father's family were taught to venerate his name, for he became my mother's guardian at the death of her father and his consent was given when my father asked for her hand in marriage.

Other men were active and faithful in those early days, but time forbids any reference to them.

The women of that period were still living under the ban of Paul's injunction to "keep silence in the churches" so of their unspoken, but doubtless effective and prayerful influence little is known. Of one thing we are confident; they walked with their husbands in faith and practice, as was evidenced by the fact that the children of the households filled the pews and sat side by side with their parents during Divine worship. Those were the "good old days" of which all parents loved to talk, when the church was indeed the center of all their social life.

The wife of elder John G. Brown was always lovingly referred to by my mother and her sisters as "Aunt Brown" for she had come within their inner circle of friends in Kentucky, and the tender attachment formed there was strengthened in the new home. It is quite probable that the Franklin stove, taken by her from Virginia to Kentucky and then brought to Indianapolis, was the first one of that unique style used in this city. It is still intact, though over 125 years old, and is in the possession of Mrs. Brown's grand-niece, Miss Alma Winston Wilson who resides in this city.

There are some here tonight who recall Mrs. James Blake, a quaint, gentle-mannered little lady who lived until 1887. She impressed my childish mind, when I first saw her, with the fact that she must have been a typical representative of the old-fashioned woman. Mrs. Blake came from Baltimore as a bride and brought with her the first piano that ever adorned an Indianapolis parlor. Her social graces, added to the whole-hearted hospitality of her husband, made their home a magnet which drew within its walls people from every walk in life. John H. B. Nowland in his "Early Reminiscences of Indianapolis" records the fact that the second negro to come to this city was Cheney Lively who, he says, "was a member of the First Presbyterian Church and universally respected by the pioneer ladies of the place." Just why Cheney sought out this church as the one of her choice is not known. The reason may be explained by a statement of Lucy Laney, known to all missionary women of the Presbyterian Church as a leader of her race, a colored woman of culture and ability, who has won the respect of all who know her and her school located in Augusta, Ga. Once, when addressing a meeting of the Indiana Synodical Society she said, "By nature the colored people are Methodists and Baptists and by grace Presbyterians." So it may have been the grace she manifested in the choice of her church that led Mr. Nowland to further say of Cheney that "she always behaved herself with propriety." She was received by the session and baptized February 11, 1827.

In December, 1823, my grandfather made his first trip to Indiana. Former parishioners of his had removed from Kentucky to Decatur county, Indiana, and wishing to organize a church sent for him to come and assist them in their effort. The Sand Creek Church, now known as the Kingston Church, was the outgrowth of that visit, which was extended to Indianapolis. The minutes of the session record the fact that he preached an evening sermon for the First Church congregation, the day of the week not being mentioned. The most conspicuous event of my grandfather's four years' pastorate was his journey to Philadelphia in 1830, when he went as a commissioner to the General Assembly, representing the Crawfordsville Presbytery which then included Marion County. It required six weeks by horseback to make the trip each way. A letter to my grandmother, written while he was in Philadelphia, tells of his wonderful experiences. "I have seen the great railroad and the Baltimore and Delaware canal," he wrote, "but I must leave the task of describing these works of wonder until I see you. I trust, however chimerical it may seem now, that the railroad will reach Indianapolis in less than twenty years. In speaking of railroads there is no danger of extravagance for the half has never been told. I want very much to see all the members of the church. I love the order, unity, and peace of our little church and would not exchange it for any I have seen in this polite city." His prophecy concerning the railroad was fulfilled in seventeen years. I cannot but think my grandfather wrote feelingly when he referred to the unity and peace of the church. He came to the congregation just after it had passed through a testing period, differing almost unanimously with the pastor who was his immediate predecessor. Without going into any discussion of their differences, it is interesting to observe that during that crucial time, covering almost a year, the session was harmonious and united in its attitude.

Through the courtesy of Dr. Mudge, present stated clerk of the General Assembly, I recently received a copy of the minutes of the Assembly which Grandfather Moreland attended in 1830. It contains some items of special interest to the members of the First Church. In the report rendered by this church it was shown that forty-four members were received on profession of faith, making a total of ninety-five, showing that the church had more than doubled its roll of members during the year. Crawfordsville Presbytery reported $68.83, for ''Missionary fund raised,'' $47.21 of which was contributed by the First Church of Indianapolis. The report also shows that $22.55 was contributed by the same Presbytery for the traveling expenses of its commissioner to the General Assembly, the First Church contributing $13.68. The Rev. William Sickels was a commissioner from Madison Presbytery. The retiring moderator that year was Dr. Benjamin H. Rice, and the newly elected one was Dr. Ezra Fisk.

The Synod of Indiana then consisted of six Presbyteries, four of which were in Indiana; namely, Salem, Madison, Wabash and Crawfordsville. The other Presbyteries were Missouri and Centre of Illinois. As the classification of Synods contains no further reference to these states, it is probable that the entire territory of each was embraced within the boundary of the Synod of Indiana.

That human nature changes not from one generation to another is shown in an expense account, kept by my grandfather, which has survived the ravages of time and covers the period of his ministry in Kentucky. One item reads thus, ''For seeing the lion, 25 cents.'' He also kept a list of marriages he performed, noting the fee in each case, the average ranging from two to five dollars. In a few instances the generosity of the bridegrooms ran to ten dollars, in one case to twenty dollars, and the highest recorded is thirty-five dollars, an exceptional fee considering the conditions of life and the scarcity of ready money in those days. A minister's salary was not always paid in coin as various items indicate, such as the receipt of beef, wheat, etc.

It can truthfully be said of the ministers of that period that they were ''poor, yet making many rich; having nothing and yet possessing all things.'' They preached not to please men but to save them.

John R. Moreland's ministerial career was ended by death following an accident before he reached his forty-eighth year. The Indianapolis Journal of October 20, 1832, bore tribute to his memory in terms of appreciation and affection. In part it reads:

"The benevolence of John R. Moreland was liberal, diffusive, and universal; not narrowed by party prejudice nor bounded by the limits of party connection. It embraced the family of man and all those endowed with the capacity of pleasure and pain. His house was an asylum for the oppressed. He fed the hungry, clothed the naked and gently admonished the wicked. His urbanity of manner, his upright and independent course and cleanness of heart endeared him to all who knew him. He was strong and irresistible in argument. He always declined religious controversy unless urged to defend his own belief, which found in him an able and powerful advocate.

"He was of the Presbyterian order, and has always been highly and deservedly respected as a devout Christian and an able and zealous minister of the gospel.

"All who knew him will do him the justice to say that he was commonly going about doing good. He was an ornament to society, a kind husband, an indulgent parent, an able and zealous advocate of religion and truth; he was a bright and shining light; and, actuated by the noblest principles, he went on in his whole career, still scattering blessings around him until he resigned his meek and gentle spirit into the hands of his Blessed Redeemer."

ADDRESS IN PRESENTATION OF BRONZE MEMORIAL TABLET

Mr. Albert Baker

Centennial Service, Friday evening, June 15, 1923.

Mr. Chairman and Friends:

Now that the observances, commemorative of the centennial anniversary of the church, are drawing to a close, and, especially on this evening commemorating the part of the church in the World War, it may not come amiss if I speak briefly concerning our love of country—that love which is akin to love for parents, for wife, for children and for home:

God, in His goodness, has given us a fair land, with extensive coasts washed by many seas, indented by frequent and safe harbors; a land of many zones, of fertile soil, of abundant and varied products of farm, orchard and pasture; a land whose hills and valleys are crowned with stately forests, and underlaid with metals, fuels and many useful materials; a land whose mighty rivers and broad lakes carry the commerce of a nation to the sea, and thence to the distant peoples of the world.

With this land God gave us also ancestors—and *such* ancestors! Men, statesmen-like in wisdom and pioneers in courage. Through them He gave us constitutional government, making possible laws and institutions fashioned by ourselves, the foundations of our liberties, and the ballot for their preservation.

On this soil, fostered by that government, those laws and those institutions, has developed a self-reliant, independent, peace-loving and liberty-loving people; a people conscious of their might, but so just, and known to the world to be so just, that our vanquished enemy submits to our arbitration and decision questions left unsettled on the firing line.

We are, I believe, teaching the world two important lessons:

First, that a free country, ruled by patriots, has need for but a small standing army because every citizen is a ruler, as well as a subject, and is a potential soldier, ready to leave the vocations of peace, to assume those of war whenever his country is threatened—witness 800,000 citizen soldiers under arms, and in camp in September 1917, only 90 days after the call, and millions ready for the front within a year.

The other lesson is that a nation of free people can be strong, even the strongest in man power, in wealth laid up, and in the power to produce the materials for war, and so strong that it will fight only when attacked; so strong that after its enemy is defeated and owns defeat, it will take none of his territory, will not profit at his expense, but, if need be, will feed his starving non-military population.

As a people we abhor a tyrant, be he a crowned head professing Divine commission, or the spawn of the mob, hell-bent on destroying all established things, merely because they are established.

In the great World War (1914-1918) we, as neutrals, painfully, but faithfully, played the part. We accepted excuses for violence done us by one belligerent, and tried not to seem to know that the excuses were but subterfuges. We could not quite follow our President, and be ''neutral even in thought''; our patience was sorely tried. But when Germany announced to us and to all neutrals that in February, 1917, she would sink ''without trace''—how monstrous a conception—neutral ships plying the open seas, bound on errands of peace, yea even those bound on errands of mercy, the end of patience was reached.

Our President in his most eloquent message to the congress, asking that ''an existing state of war'' be recognized, but voiced the demand of his people. How nobly the country backed that declaration, with men, money, and all needed things; and how decisive was what we did in bringing on the Armistice of November 11, 1918, and the end of fighting! How complete was the victory of freedom over oppression we are realizing more and more day by day. To the First Presbyterian Church, that emergency, as had been many earlier emergencies, was an opportunity, an opportunity for service. The young men and young women of this church to the number of 113 freely offered all, and bravely endured the dangers and hardships of war for the protection of their country and of us.

It was to be that four of them should not return to us, and that a gold star should distinguish their names. The many abide with us, their work well done, and, we believe, they will, by fighting the good fight of peace and keeping the faith, each earn a star.

The friends and relatives of those who represented this church in the war have caused the name of each of our representatives to be inscribed on this beautiful bronze tablet (removes flag from the tablet) and they ask that you give it a fitting setting here, that all who enter our portals will know the names of our soldier boys and girls, and will recognize in the tablet a token that this church, in time of our country's need, will respond to the utmost.

RESPONSE TO PRESENTATION OF BRONZE TABLET

Mr. Irving Williams

Mr. Chairman and Mr. Baker:

I have been delegated to represent the Board of Trustees who, as custodians of the physical property of the church, accept this beautiful Memorial Tablet with a full appreciation of the fine sentiment which it expresses. It shall be given a place of honor upon the walls of this edifice.

''A Century of Service'' are the inspiring words which have been our slogan during the past year. We have been given opportunity through our anniversary program to learn in some detail just what this service has been—its relationship to the advancement of God's Kingdom at home and abroad, the bearing it has had upon the betterment of the community in which we live, and it is most fitting that we should now have this substantial expression of the service which was rendered so promptly, cheerfully, unselfishly and with such loyal devotion to our nation when the need arose.

We do not believe in the union of Church and State in government but in our hearts our church and our country are united, and, to have served actively in the great cause for humanity to which our government pledged itself, was to enlist in righteous service. We regard the young men and the young women, whose names appear on this roll of honor, as our militant representatives in a modern crusade which had aims and ideals as sacred as those of any of the religious crusades of history.

Those of us who know and have known those whose names are recorded here need no bronze tablet to cause their memory to endure in our hearts. We shall never forget the anguish and heart aches which were back of our attempted smiles of good cheer as we clasped hands with them and bade them, one by one, farewell and God-speed as they left us for the uncertain fortunes of war. We shall not forget that four are registered on that roll as having made the supreme sacrifice.

But it is fitting that these names, which we honor ourselves in honoring, should be enduringly inscribed on the walls of this church. In years to come this tablet will command a place of increasing influence because of the bearing it will have upon the character of succeeding generations. It will serve to foster a spirit of devoted loyalty to our high ideals of government and will keep alive the traditions of service to country that have been established as a part of the history of this particular branch of God's Church.

We wish, then, to thank and commend the committee which has so completely and effectively carried out the idea of giving to us a tangible and enduring reminder of the honor which was brought to our body by so generous a response on the part of a large number of our best young men and young women when the call for service came.

After the presentation address by Mr. Albert Baker and the response by Mr. Irving Williams, Rev. Dr. Matthew F. Smith offered the prayer of dedication. The following is a list of the names upon the memorial tablet:

THE ROLL OF OUR DEFENDERS

The World War 1917-1918

GOLD STAR MEN*

*Frank Harris Blackledge
*John H. Holliday, Jr.
*Reginald W. Hughes
*McCrea Stephenson

John L. Baker, James MacF. Benham, Ruth Lockwood Bieling, John E. Blackledge, Julian Bobbs, Edward V. Boteler, George Botu, Frank H. Bradley, William F. Brien, Jr., Harmon P. Bross, Austin H. Brown, Henry L. Browning, Jr., Samuel F. Browning, Lee S. Bush, Louise R. Bybee, J. Frank Cantwell, Frederick P. Carson, Alexander G. Cavins, Alexander W. Cavins, Robert C. Chenoweth, Wilmer F. Christian, Frank J. Cleland, Joseph J. Daniels, George M. Dickson, Albertus W. Dwyer, John L. Eaglesfield, Thomas R. Eaglesfield, William E. Eaglesfield, Constance Bross Eckley, Benjamin S. Eddy, Bowman Elder, Ronald M. Fisher, Ralph F. Foster, Robert S. Foster, Howard M. Gay, J. Edwin Habbe, Richard H. Habbe, C. Ralph Hamilton, Howard L. Hartman, William J. Henderson, S. Edward Henry, John G. Hill, Benjamin D. Hitz, James Hopper, William S. Horn, Paul T. Hurt, Gilbert P. Inman, Gustavus B. Jackson, Philip D. Jenks, Ellis A. King, George V. Klimes, William B. Lane, Jr., Frederick S. Lawrie, Ralph G. Lockwood, William Edgar Loughmiller, Henry L. Loughmiller, John A. MacDonald, Harold E. Mann, J. D. Mason, Mary V. McCoy, Harry W. McGrevy, Edward L. McKee, Dudley H. McMillan, Sidney S. Miller, Mary Holliday Mitchell, Edward E. Mittman, Helen Bixby Moore, William R. Nethercut, Robert P. Noble, Ross C. Ottinger, Coleman B. Pattison, Edgar Y. Pattison, Robert P. Peacock, William A. Peacock, David W. Pence, Byron P. Prunk, Howard W. Prunk, Glenn B. Ralston, Charles W. Roller, William E. Sayer, Ralph G. Sickels, Frederick P. Sisson, Carlisle A. Smith, Maynard H. Snodgrass, Edward E. Stephenson, Robert H. Stephenson, James Kelso Sullivan, Arnold M. Talbott, Clyde E. Taylor, Elmer E. Taylor, John M. Taylor, Demetrius Tchamilovitch, Robert M. Thomson, William E. Tinney, Hillard L. Weer, Paul W. Weer, Percy H. Weer, Joseph H. Weir, Forrey N. Wild, Albert Donald Wiles, Ernest H. Wiles, Philip R. Williams, Stuart C. Williams, Charles G. Williamson, Evans Woollen, Jr., A. Hodge Worsham, Burrell Wright, MacLaren Wright, Harry A. Young.

"Dear Christ, who reign'st above the flood
Of human tears and human blood,
A weary road these men have trod;
O house them in the home of God!"
—Frederick George Scott.

PROGRAM OF ONE HUNDREDTH ANNIVERSARY CELEBRATION OF THE UNION SABBATH SCHOOL OF INDIANAPOLIS

DR. ISAAC COE, Founder

April 6, 1823—April 1, 1923

Historical Sketch	Henry M. Dowling
Girls of the 1820's	Dorothea and Alice Hanna
A Boy of the Union Sabbath School	Harlow Hyde
Song—Pleyel's Hymn (old-time song)	
Dr. Isaac Coe	Henry Coe Sickels

DR. ISAAC COE, The Founder of Sabbath Schools in Indianapolis, first organized an adult Bible Class in February, 1822, which he taught at his house until the following year, when he with others organized the Union Sabbath School, notice of the first meeting having been published in the Indianapolis Gazette of April 5, 1823, as follows:

> “The Indianapolis Sabbath School will commence on next Sabbath, the sixth day of April inst. at 9 o'clock in the morning at Mr. C. Scudder's shop. A general and punctual atttendance of scholars is requested, and that they bring with them the Testaments, spelling books, or such school books as they may have.”

In the “Commemorative Biographical Record of Prominent and Representative Men of Indianapolis and Vicinity,” published in 1908, is found the following appreciation of Dr. Coe, written by the late Mr. John H. Holliday:

“Dr. Isaac Coe, one of the earliest physicians to come here, soon took rank as among the first citizens in influence and effective work. It is largely to him that Indianapolis owes the religious stamp that has always characterized it. He was a man of clear perception, well-grounded convictions and an impulsive force that brooked no obstacle. On his monument in Crown Hill is carved: 'The Founder of Sabbath Schools in Indianapolis,' an honor no one has ever disputed, and one which should make his memory green and lasting in this community. It was through his influence that James M. Ray, his son-in-law, and James Blake, who were foremost for many years in all that could advance the town in every way, became Christians, and through them his influence has been carried on in many lives. The moral and religious character of Indianapolis was fixed in its beginning by the presence of Dr. Coe and some others who supported the work, of which he was the leader.”

Sunday evening, April 1, 1923, a service was held celebrating the completion of the redecoration and refurnishing of the main auditorium of the church.

The following items from the church bulletin of that Sunday, give an account of the work accomplished.

CENTENNIAL GIFTS

WE CELEBRATE TODAY THE CENTENNIAL of the founding of Sabbath Schools in Indianapolis by Dr. Isaac Coe. Out of this Union Sabbath School all other Sabbath Schools in the city grew. Dr. Coe was the first apostle of Presbyterianism to locate at Indianapolis. It is fitting that his great-grandchildren, Henry Coe Sickels, F. S. Sickels, and the Misses Sickels, have given and dedicated the center lantern of the church to his memory. The influence of his life has shone through a century, spreading farther and farther in the growth of the city. This lantern typifies that influence, and shining over us shall remain an inspiration. "Let your light so shine before men."

MRS. JOHN H. HOLLIDAY has made a gift to the church of the Communion Table in memory of her husband. It is eminently fitting that our beloved long-time senior elder is to be thus forever commemorated at our communion service. After the construction of the balustrade for the new choir loft from the arches of the old balustrade, it was discovered that there were the exact number of carved arches left, out of which to construct our beautiful Chest Communion Table. This chest provides a much needed place in which to store the communion silver and linen.

OUR HISTORIC PULPIT CHAIRS have been restored through the gift of Mrs. Charles P. Emerson. These chairs were bought for our second church building, erected in 1843 on the Circle, where the American Central Life Insurance Building now stands. In the year 1867 they were moved to the new church at Pennsylvania and New York streets. Now in the centennial year of our church history and in the eightieth year of their age, they are once more on our pulpit platform, where they accentuate with so much dignity and beauty our historic background.

DR. DAVID ROSS presents the new lantern in the north arch as a gift in memory of his father and mother, Charles B. and Catherine Ross, early members of this church.

THE COMMUNION LINEN IS THE GIFT of the Woman's Auxiliary, the fine needlework of which was done by Mrs. Wilmer F. Christian.

THE BEAUTIFUL PULPIT BIBLE is the gift of Mr. and Mrs. V. H. Lockwood.

FROM THE ANONYMOUS DONOR, who last summer caused the organ to be rebuilt and improved, we have the additional gift of the sum used in moving the organ console to its place in the reconstructed pulpit.

ON THE BIRTHDAY OF HER FATHER, Mrs. Edward H. Greer gave in his memory a silver drinking cup to be used on the pulpit.

TO MRS. CHARLES N. THOMPSON, chairman of the decorating committee, we are especially indebted for the lavish contribution of her artistic skill in supervising all work of restoration, and for her gift of the repainted twenty-four windows of the auditorium, which she transformed to harmonize with the Benjamin Harrison memorial window.

WE ARE INDEBTED TO MR. JOHN T. LECKLIDER for the gift of the handsome mahogany bookcases for the pastor's study, given in memory of his wife, Mrs. Ada C. Lecklider.

WE ARE INDEBTED TO MR. HERBERT W. FOLTZ for carrying out the plan of the committee in the structural changes.

WE ARE GRATEFUL TO MR. R. WALTER JARVIS, superintendent of parks, for the gift of our garden planting about the Church. This he did because he hopes to further beautify the city in decorating so prominent a corner.

CENTENNIAL BAZAAR

Wednesday and Thursday, April 25 and 26
10 A. M. to 6 P. M.
General Chairman, Mrs. James H. Taylor

Decoration Committee

Mrs. Wilmer F. Christian, chairman; Mrs. John H. Holliday, Mrs. John F. Wild

Chairmen and Assistants in Charge of Booths

Fancy Work—Miss Gertrude Baker, chairman; Mrs. Evans Woollen, Young Women's Missionary Society.

Candy—Mrs. Frank M. Millikan, chairman; Mrs. Frank I. Grubbs.

Apron—Mrs. J. Harry McConnell, chairman; Mrs. Lewis Weisenburger.

Household—Mrs. William R. Zulich, chairman; Mrs. Neville Crowder.

Church—Mrs. Virgil H. Lockwood, chairman; Mrs. Will H. Adams.

Toy Shop—Mrs. Wilbur C. Johnson, chairman; Mrs. Donald O. Jameson.

Comforts and Rugs—Mrs. William C. Voris, chairman; Mrs. Steele F. Gilmore; Mrs. James H. Tomlin.

Children's—Mrs. Alexander G. Cavins, chairman; Mrs. Irvin C. DeHaven.

Garden—Mrs. Wilmer F. Christian, chairman; Mrs. Morris Ross.

Colonial Room and Tea Garden—Mrs. Herbert W. Foltz, chairman; Mrs. Francis B. Brickley.

Luncheon, Wednesday, 12:00 *O'clock*—Mrs. Lucian W. Bugbee, chairman; Mrs. Leslie D. Clancy, vice-chairman; Mrs. MacMillan Carson, secretary-treasurer.

Old-Fashioned Centennial Dinner, Thursday, 6:00 *P. M.*—Mrs. James L. Floyd, chairman; Mrs. Jacob P. Dunn.

There will be found in the booths all kinds of fancy articles, lamp shades, bags, scarfs from the Orient, small red testaments from the holy land, aprons, children's clothes, baby clothes and comforts, rag and knitted rugs, luncheon sets, table-cloths, comforts, quilt tops, baskets, sachets, bird houses, painted flower pots, besides all kinds of culinary products—cakes, pies, jellies, pickles, bread, salads, etc.

Be sure to see the interesting antique room filled with curios and relics.

No child should miss the wonderful collection of dolls from every land.

Bring your friends for a cup of tea served by Colonial Dames.

This spring the First Presbyterian Church is one hundred years old. This is a birthday occasion of much interest to us in which we hope that our friends will participate. Birthdays are intimate, joyous milestones. Do come and rejoice with us for we will not have again a centennial birthday.

CENTENNIAL CONCERT

PROCEEDS TO BE DEVOTED TO REDECORATION FUND
BY
FRANCES JOHNSON, SOPRANO
ASSISTED BY
MARIE DAWSON MORRELL, VIOLINIST
AND
TULL E. BROWN, ORGANIST
MONDAY, APRIL 30TH, 8:00 O'CLOCK P. M.
ACCOMPANISTS
GLENN O. FRIERMOOD MRS. FRANK T. EDENHARTER

I

Care Selve .... Handel
The Rose Enslaves the Nightingale (Oriental romance).....
.... Rimsky-Korsakoff
A Pastoral .... Veracini

MRS. JOHNSON

II

Hymn to the Sun....................Rimsky-Korsakoff-Franko
Slavonic Dance—G Major, No. 3..............Dvorak-Kreisler
Serenade Espagnole ....Chaminade-Kreisler

MRS. MORRELL

III

The Crying of Water.........................Campbell-Tipton
Lullaby ....Cyril Scott
I Heard a Cry ....Fisher
The Lass with the Delicate Air (Old English)............Arne

MRS. JOHNSON

IV

Impromptu ....Gaston Dethier

MR. BROWN

V

Farewell to Cucullain (Old Irish air)	Kreisler
Crepescule (Twilight)	Massenet
Minuet	Paderewski-Kreisler

MRS. MORRELL

VI

Yesterday and Today	Spross
Alone with Mother	Coleridge-Taylor
The Winds in the South	John Prindle Scott

MRS. JOHNSON

VII

Ave Maria	Bach-Gounod

MRS. JOHNSON AND MRS. MORRELL

FREE WILL OFFERING

THE 135TH GENERAL ASSEMBLY

The 135th General Assembly of the Presbyterian Church in the U. S. A. convened in Indianapolis on Thursday, May 17, 1923. An hour at the morning session of Friday, May 18, had been set apart on its docket for recognition of the one hundred years of service of this church and of the centennial of Presbyterianism in Indianapolis. Our pastor, Dr. Matthew F. Smith, presided at this service, and Dr. Matthias L. Haines*, Pastor Emeritus, presented the gavel to the newly elected moderator, Dr. Charles F. Wishart, President of Wooster College; Dr. Edward H. Kistler, pastor of the Fourth Presbyterian Church, made the historical address, taking for his subject: ''The Spirit of Presbyterianism.'' Thus the centennial of First Church was fittingly commemorated by this notable convocation of representatives of the Church at large—the 135th General Assembly. The resolutions adopted by the Assembly previous to adjournment, and comments from several Presbyterian magazines on the meeting at Indianapolis, follow:

''We, the members of the 135th General Assembly of the Presbyterian Church of the United States of America, desire to express our hearty appreciation of the munificent hospitality extended to us by the City of Indianapolis, and by the churches and other institutions and organizations which have joined therein.

''Special recognition should be given to the First Presbyterian Church, the pastor, Rev. Matthew F. Smith, D. D., its officers and members, for the hospitable manner in which they have acted the rôle of host to the Assembly. We would also make special mention of the Rev. Frederick E. Taylor, D. D., Pastor of the First Baptist Church and his people, the Rev. George M. Smith, D. D., of the Roberts Park M. E. Church and the Rev. Jean S. Milner, Pastor of the Second Presbyterian Church, for the part which they have played in making our Assembly sojourn enjoyable, and for the contribution they have made for our comfort and convenience.''

(*Note. For Dr. Haines' address, see page 106.)

(From *The Presbyterian,* Phila., Pa., May 24, 1923.)

"Rev. Dr. Matthew F. Smith, pastor of the First Church of Indianapolis, was chairman of the committee on arrangements for the 135th General Assembly. He and his associates are to be congratulated on their splendid success in providing for the full comfort and the requirements of the commissioners, friends, and attendants at the Assembly. Dr. Smith was especially successful and acceptable in the efficient, modest, courteous, and quiet manner in which, with the support of his associates, he carried on to a full realization the well-thought-out, generous and successfully accomplished plans."

(From *The Presbyterian Magazine,* Phila., Pa., July, 1923.)

"Indianapolis had the privilege of entertaining the General Assembly, and proved itself worthy of the honor. That the city in every way made a most favorable impression upon the Assembly is certain. Courtesy and hospitality were ours in unbounded measure during all the period of our stay. Careful preparations were made for our coming, and thoughtful consideration for our comfort and efficiency were continued throughout our visit. We shall all of us long remember, and most favorably, Indianapolis."

(From *The Presbyterian Banner,* Pittsburgh, Pa., May 24, 1923.)

"The morning of May 17, the first day of the General Assembly of 1923, opens bright and fair. As we step out into the thronged streets, we realize that the Assembly is meeting in a real city. Indianapolis carries a population of more than 275,000 and has the distinction of being the largest city in the United States not on navigable water. It has the distinction also of having furnished more vice-presidents to the United States than any other city in the Union, Vice-Presidents Hendricks, Fairbanks, and Marshall all having hailed from this city. If Ohio is the state of presidents, Indiana is the state of vice-presidents. Another distinction of the city is its Soldiers' and Sailors' Monument in what is called Monument Circle. This monument is Indiana's memorial to her citizens who served their country in the Mexican, Civil and Spanish Wars. Our way this morning to the place of the Assembly's meeting lay through this circle, and we must give expression to the impression that this magnificent work of art made upon us. The allegorical figures and the two splendid fountains about its base are the most significant things about the monument and are surely worthy of the genius of the great artist. We doubt if there is a better war monument East or West. Of all the monuments of any kind in our land, this one must stand well to the front. We shall have our sense of appreciation of the magnificent and artistic quickened many times during our brief stay here by walking to our place of business through this circle.''

(From *The Presbyterian Magazine,* July, 1923.)

''The Pre-Assembly Conferences of the 135th General Assembly drew large audiences and notable addresses were delivered, the interest rising to a high degree. The meetings in the interest of evangelism on Tuesday afternoon and evening filled the auditorium of the Second Presbyterian Church and they were nothing less than a revival of religion to all in attendance. All these pre-assembly conferences served to raise the spiritual temperature of the commissioners and prepared the way for a meeting of the General Assembly imbued with the spirit of faith and hope and love.

''The large and beautiful First Baptist Church was with fine hospitality placed at the disposal of the General Assembly for its opening service, and its pastor, Rev. Dr. Frederick E. Taylor, who is also chairman of the Northern Baptist Convention, took part in the opening exercises, reading the scripture and assisting in the administration of the communion. An audience of nearly two thousand crowded the auditorium, and while there was no special music, the singing was splendid in volume and heartiness. The sermon of Rev. Dr. C. C. Hays, the retiring Moderator, was clean-cut in thought and diction, and earnest in delivery, and was listened to with profound attention. His subject was 'The Appeal of God to a Faltering Church.' The sermon was followed by the administration of the Lord's Supper, reverently served, and after an hour and a half the entire service was ended. * * *

"The Men's banquet on Saturday evening is always a feature of the Assembly, and this year it maintained its record. It was held in two neighboring hotels (Lincoln and Claypool), with to some extent a common program. Three college glee clubs—two of young men from Wabash and Wooster colleges, and one of young women from Coe College—furnished the entertainment. Dr. John M. Coulter, head of the department of botany in the University of Chicago, presided at one meeting, and addresses were delivered by Secretary Horst and Dr. W. C. Covert; and at the other hotel Dr. Hugh T. Kerr presided, and addresses were delivered by Secretary Charles McDonald and Dr. Lewis S. Mudge. Dr. Wishart, the Moderator, spoke at both places. * * *

"The Moderator preached on Sunday morning at the First Presbyterian Church, the host of the Assembly, and commissioners filled many other pulpits in the city. There was a great meeting in the afternoon in the interest of Sabbath Observance and Temperance and Moral Welfare, at which Hon. W. J. Bryan delivered a powerful address over an hour long. In the evening another great popular meeting was held under the direction of the General Board of Education. Dr. Hugh T. Kerr, president of the Board, presided, and besides much fine music by the glee clubs, two able, wise, and witty addresses were delivered by President Marion L. Burton, of the University of Michigan, and Dr. Charles F. Wishart, President of the College of Wooster."

(From *The Presbyterian Magazine,* Phila., Pa., June, 1923.)

"The First Presbyterian Church of Indianapolis celebrates its centennial this year, having been organized July 5, 1823; hence, the meeting of the General Assembly in that city in commemoration of a century of Presbyterianism. In July, 1920, Rev. M. L. Haines, D. D., closed a pastorate of thirty-five years in the First Church. He developed the church into a strong working organization and practically closed the first century of the Church's history with a pastorate surpassed by few others in the history of the Presbyterian Church.

"The First Church called to its pastorate, August 12, 1921, Rev. Matthew F. Smith, D. D., who is now in the second year of his pastorate. The church reports to the General Assembly this year a membership of a few more than a thousand. It is organized and ready for aggressive work in the future.''

ADDRESS OF REV. M. L. HAINES, D. D.,

Presenting the Gavel to Dr. Charles F. Wishart, Moderator of the
General Assembly of the Presbyterian Church, U. S. A.,
Tomlinson Hall, Friday, May 18, 1923.

(Dr. Matthew F. Smith, Chairman of the Committee on Arrangements, introduced Dr. Haines and spoke of his long pastorate of more than a third of a century in the First Church).

Mr. Moderator, Fathers and Brethren:

I face, as you all see, an embarrassing introduction. That shining halo that Dr. Smith has constructed and placed upon my head is much too large and resplendent for me to attempt to wear. In the zeal of his genuine, generous friendship, Dr. Smith has put the cart before the horse. In this case the more noticeable fact is not the long continuance of the pastor in the pulpit, but the long suffering, patient endurance of the congregation in the pews.

Henry Ward Beecher was once asked why there were so many short pastorates and he answered that it was due mainly to the Divine mercy toward the people.

Mr. Moderator, I have the honor to present to you on behalf of the First Presbyterian Church of Indianapolis this symbol of the authority with which you are invested. You have been called to the place of highest influence and power in the leadership of our great Presbyterian communion. You have duties laid upon you that it will test all the powers of body, mind and soul, to perform.

I believe it will be of real help to you to have in mind, at the start, certain things of which this instrument of your office is an emblem.

This gavel is composed of five kinds of material—four pieces of wood and one piece of silver inlaid. These five parts do not point directly to the five points of Calvinism, but they aim in that general direction. They do, however, point directly to certain facts which are of present day significance.

A friend of mine here in Indianapolis, and he is a Presbyterian, has an article in the North American Review for April, in which he argues cleverly and humorously, that every thing worth while has not only the three traditional dimensions of length, breadth and thickness, but also two additional dimensions of time and place or position: time—place—length—breadth—thickness. This gavel has beyond question five dimensions, and—

First, it has the significant dimension of *time.* The band of cherry wood that encircles the handle is from the desk used by the first elder of the First Presbyterian Church, when it was organized a century ago in 1823—Dr. Isaac Coe. Indianapolis was then a village of log cabins in the woods of ''The New Purchase,'' having less than five hundred people. A little before, the site had been chosen as the location of the capital of the state. Dr. Coe is honored as the Founder of Sunday Schools in Indianapolis. A few weeks after he had started the first Sunday School, he was the leader of the little pioneer band of fifteen men and women who formed themselves into a Presbyterian Church, built a house of worship—the first church edifice erected in the village,—and then called a minister. They pledged him four hundred dollars a year for his services, or, as the call read, ''so much of it as could be collected.'' Said I not that this gavel has the dimensions of time? A hundred years marked by the labors and gifts and services and sacrifices of those pioneer Presbyterians and their descendants, who during those ten successive decades have built up and enlarged and multiplied, until now that little church of fifteen members has become fifteen Presbyterian Churches in our capital city, with a membership of more than seven thousand!

We have in this gavel a second dimension,—not exactly mathematical, but real and important,—that of *place* or *position.* I have the suspicion that this is equivalent to Einstein's famous fourth dimension of relativity, but as I do not understand Einstein and cannot find anyone who does, I will not stress that suspicion.

The dimensions of place or position as related to the world about is here symbolized. The handle of this gavel is made of a piece of oak wood from the pulpit of the First Presbyterian Church. I wish you to realize the central place or position that the First Church, and all the churches of the Indianapolis Presbytery, for which I am privileged to speak,—hold.

I would remind you that you are here in the real center, not of territory or of material things, but of what is vastly more important—of the one hundred and ten million citizens of this Republic. Within the bounds of our Indianapolis Presbytery there is a stone monument set up by the officials of the United States Census Bureau which marks the exact center of the population of the nation, according to the last census.

Oliver Wendell Holmes called Boston "The Hub of the Universe," but Dr. Holmes passed from earth before the end of the last century, and since then things and people of importance have moved westward from the "effete civilization of the East." Kansas City claims to be "the heart of America." I admit that it is the center of the beef and pork and sheep packing industries, but I ask—how much better is a man than a sheep? I say with Edward Bellamy, "I am for men."

Here you are, Mr. Moderator, in the center of the millions of men and women who make up the citizenship of America. It is a strategic position,—a place of high vantage.

And now a word as to the three universally accepted dimensions of length, breadth and thickness which are also here symbolized.

Length! This gavel is very long.

The greatest measure of length on the earth's surface is along the line of longitude. Here we are in our capital city, eighty-five degrees west of Greenwich. Going around in thought until we come to the farthest place on the earth from us, which would be ninety-five degrees east from Greenwich, we would find ourselves in Siam. Siam, we all know, is one of the fields allotted to our denomination for the work of Christian missions. Over there in Siam the First Presbyterian Church has a godly and devoted missionary pastor and his equally godly and devoted wife—Reverend and Mrs. Jacob L. Hartzell of Lakawn.

Here in the gavel is a piece of wood from a palm tree of Siam, a suggestive reminder of the *length* of the arm of service for Jesus Christ which the Church is privileged to have and to use.

If length is measured by longitude, breadth is measured on the earth's surface by latitude. Here we are at thirty-nine degrees north latitude. Following that parallel of uniform distance from the equator around the earth and we come at the farthest remove, to Persia; a land which, like Siam, is committed to the missionary care of our denomination.

The principal city of Persia is Tabriz. Inlaid in this gavel is a piece of silver filigree work from Tabriz. This silver piece was in the possession over there of one of the most capable and heroic women the Presbyterian Church ever sent to a foreign field.

I wish I had time to repeat to you the words which Dr. Robert Speer wrote to me about her when she died. For thirty and seven years Miss Grettie Y. Holliday labored there in Persia as the representative of the First Presbyterian Church, until some three years ago, worn and broken by the privations and sufferings she endured during that terrible uprising of the Kurds, she finally made her escape and came home to die,—a martyr in the service of her Lord. Mr. Moderator, that little piece of hammered silver is a significant emblem of the world-wide *breadth* of our missionary service.

One more dimension is here symbolized,—*thickness.* The greatest measure of thickness in the earth is that along the line of the earth's diameter—an imaginary line passing clear through the globe to the opposite side. Here we are in the center of the population of this great nation of the western hemisphere.

Suppose, beginning here, we follow an imaginary line through the earth to the center of the teeming millions of the eastern hemisphere,—the populations of the three continents of Europe, Asia and Africa. That diameter or line of thickness would come out in western Asia—and there in western Asia is Syria, another land allotted especially to the care of our Board of Foreign Missions.

In Syria, with his headquarters at Sidon, but with his field of service reaching up into the valleys and mountain slopes of Lebanon, is a missionary-pastor of the First Presbyterian Church, Rev. Robert C. Byerly.

The mallet of this gavel is made of a piece of a cedar of Lebanon, sent us by Mr. Byerly, a reminder of the part we are privileged to have through his tireless and efficient labors over there under the Syrian skies.

These five dimensions of time and place and far-flung, earth-encircling lines of Christian service symbolized in this gavel are true not of one church, nor of the churches of the Indianapolis Presbytery only,—they are true in a far larger way of our Presbyterian Church in the United States of America.

Mr. Moderator!—the smallest things, as you well know, may suggest the greatest. What simple homely things our Master took in his hand and made them parables of things divine in quality and infinite in reach. He took a towel and girded himself therewith, and made it the emblem of humble, helpful service. He took a piece of bread and breaking it, made it forever the sign and seal of the truth that He is the Life of our life.

I would that you, as you take into your right hand this simple but significant symbol of your office, as your fingers touch these material emblems of time and place, and the globe-encircling length and breadth and depth of the world-redeeming work of our great Presbyterian Church, I would that you should get the inspiration and the thrill of the tremendous realities thus symbolized.

My prayer is that in the use of this gavel you may have the guidance and the induement with wisdom and power of that Divine Lord whose you are and whom you serve in this high office.

CHAPTER II

CHURCH ORGANIZATIONS

THE WOMAN'S MISSIONARY SOCIETY

An Historical Sketch

MRS. JOHN H. HOLLIDAY AND MRS. WILLIAM W. WOOLLEN.

In April, 1872, a meeting of the women of the First Presbyterian Church was called by Mrs. J. P. E. Kumler, wife of the pastor, for the organization of a Woman's Foreign Missionary Society. A small group of women assembled in the room of the primary department of the Sunday School, and, under the leadership of Mrs. Kumler, the society was organized. Its first official act was to elect Mrs. Kumler a delegate to the Woman's Presbyterian Board of the Northwest, which was scheduled to meet in Chicago, within a very short time.

In 1875, the society took the bold step of inviting the Board of the Northwest to meet in Indianapolis, to be the especial guest of the First Church in 1876. During this meeting the society, having heard that Mrs. Loretta C. Van Hook was a candidate for the mission field, decided to assume her support, which plan was approved by this assembly, and the connection existed for seven years.

The story of the missionary society for fifty years may be briefly related as one of constant perseverance and faithful, prayerful endeavor. It has always met its financial obligations and always had its ten regular meetings a year. Its officers and committees have been effective. There have been some changes of methods and objectives during the years. At one time the meetings were held in the residences of the members, at other times in the church parlors. A few all-day meetings were held, and a very few evening gatherings. An annual meeting in November, called sometimes the Anne J. Burgess Day, or the Self-denial Meeting, has been observed in the particular interest of home missions, the collection being used for this cause, and the program being arranged with this object.

The Praise Meeting, held in February, has been a gala day. It has been the custom to secure a very good outside speaker. The collection and the program are always in the cause of foreign missions. These two meetings have been valuable, made memorable by the attendance, the music, and the exercises.

The society has always had the spirit of fellowship with other societies in the city, exchanging speakers and guests with them and entertaining the synodical, the presbyterial and social union gatherings whenever the opportunity occurred.

It has never held a fair or sale, nor given an entertainment to collect funds, but it has always met its financial obligations by voluntary gifts from its membership.

The subject of having membership fees or dues has been much discussed. This was finally vetoed and the free will offering method prevails at this time.

For many years this was a foreign missionary society only, but in 1894 the work of the Board of Home Missions became so large that this society, with many others, was induced to join that association, the interest in and contributions to the Freedmen's Board being added about this time.

In early days the attendance was from forty to fifty, with an absent, but contributing membership, of about the same number. During these years they sent many boxes to home missionaries. This custom was discontinued when the board increased the salaries of its missionaries, and the society was directed to send its gifts to schools among the needy, in the various fields of our homeland.

To this has been added recently the making and sending of surgical dressings and such helps to hospitals in foreign and home stations; and even far away Alaska has received gifts from this society. The society has always been interested in the young people of the church, and by fostering Westminster guilds and circles, and bands, and affording speakers in the Sunday School, has helped in their instruction. The Young Woman's Missionary

Society has been an object of interest and it has become a feeder to the older organization of women. Delegates have been sent from time to time to the Summer School at Winona, to state gatherings and to meetings of the Board of the Northwest.

No society could have been more fortunate in the character of its representatives in mission fields or more helpfully influenced by the letters and visits of its missionaries.

The support of Mrs. Van Hook was assumed in 1876 and she continued to be the missionary until 1883, when she was transferred to the Crawfordsville Presbytery. This was arranged because Miss Grettie Y. Holliday, a member of this church, had volunteered to go out as a missionary and she then became the missionary object of this society. Miss Holliday went to Tabriz, Persia and came home for her first visit in 1889, as she was ill. Her health becoming better she went out again, returning, however, in 1895, quite broken in health. Again she improved and again went out, and once more she visited Indianapolis in 1908. Her private income had been sufficient since 1895 to repay the board for her salary. This she was pleased to do and the board profited by two salaries being paid, this being satisfactory to all concerned.

For thirty-five years this happy relation of the society and Miss Holliday continued, and it was severed only by her death in Indianapolis in March, 1920, she being an indirect victim of the Great War. The minutes indicate the confidence in and love for herself and her work that the society bore her.

The year 1920 marks the beginning of Miss Georgia McKinney's connection with the society. It then assumed her support. These three devoted women have all been fine letter writers and by their letters and their visits they have helped sustain the interest and the work of the members of this society.

Twice in these fifty-one years this society has entertained the Board of the Northwest—in 1876 and in 1917. The society has always been a great factor in the life of the church. It has done well. May God bless it in the years to come!

THE YOUNG WOMAN'S MISSIONARY SOCIETY

Mrs. Julia Haines MacDonald, Miss Gertrude J. Baker and Miss Flora McD. Ketcham

In the winter of 1901, when the First Church was in temporary quarters, a group of girls from the Sunday School met at the home of Mrs. Albert Baker. The need of financing two Porto Rican girls, students in the Kindergarten Training School, had been presented to them, and these young women of the First Church organized informally to help supply the necessary funds. The group included Flora Ketcham, Sarah Wilson, Nellie Baker, Clara Brickley, Mary Davis, Bessie Byers, Lucia Holliday and Adelaide Lecklider.

Two busy winters were spent in raising two hundred dollars—by cake sales, church dinners and children's parties. One enterprising treasurer even formed an ''auxiliary'' to the society made up of young men who were cajoled into contributing generously for several years. Considerable amusement was derived from the fact that the new organization had no formal missionary program, no devotional exercises and that their two protégées were Catholic. It was even dubbed ''The Pagan Society.''

The next undertaking was a portrait of Dr. Haines, painted by T. C. Steele for the new church building. At the formal presentation to the trustees it was received with varying expressions of opinion.

Gradually the society's activities became entirely missionary in character. A program of devotions, mission-study, and personal pledges was now the order of the day. But to preserve the social spirit and the friendly relations which had always been treasured features of the society, the meetings were changed from the church parlors to luncheon-meetings at the homes of the members. This has proved of special value in helping newcomers to make friends more quickly and to feel at home in the church.

In twenty-two years the scope of the society's activities has increased surprisingly. Stations in both the home and foreign fields receive its interested support. With a contributing membership of about thirty-five, it has been estimated that the society last year probably gave as much per capita as any other Presbyterian woman's society in the state. It is increasingly evident that the Young Woman's Missionary Society has met a definite need, and still fills an important place in the life of the First Presbyterian Church.

CHAPTER AND CIRCLE OF WESTMINSTER GUILD

Mrs. Will H. Adams.

The two missionary organizations for the young girls of our church are the Chapter and Circle of the Westminster Guild. The Chapter, known as ''The Faithful Couriers,'' is for young women who are eighteen or older, and was organized in 1912 under the leadership of Miss Mary Early Holliday,* at that time Synodical Secretary for the Guild. The Circle, organized several years later, and now known as ''The Helen B. Smith Circle,'' is intended for girls under eighteen. The object of these two organizations is identical and two-fold: First, to develop a symmetrical Christian womanhood; second, to bind together for world-wide Christian service the young women of our denomination. To carry out this two-fold aim, each organization meets semi-monthly during eight months of the year. At each meeting some time is devoted to Bible study and prayer. This is followed by the study of the foreign and home mission text books. The contribution to missions is given in shares of two dollars each, one dollar being given to home and one to foreign missions. Each year the members earn money to send delegates to the Winona School of Missions. At Christmas time a box is usually sent to some mission station.

THE WORK OF THE WOMAN'S AUXILIARY

Mrs. Hugh H. Hanna, Jr.

The work of the women of the congregation began soon after the church was organized, for with the institution of the communion table came the need for linen to cover it, and the making of the bread to be used in the service. At first the care of these essentials was in the hands of the wives of the elders who were also

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***Mrs. Harold H. Mitchell.**

active in entertaining the visiting ministers and elders who came to the young church. From such calls on their time and interest, some years later grew the ''Sewing Circle,'' later called ''Needle Society,'' now the ''Woman's Auxiliary,'' formed to attend to the general housekeeping cares of the church building, its decoration and refurnishing when needed.

For many years the monthly meetings were held at the homes of the members and the monthly luncheons now held at the church are the outgrowth of the refreshments served at the close of the meetings after the sewing planned for the day was finished. At these meetings the women sewed for the fairs or sales held for the purpose of making money for the needs of the society. The first such fair, of which we have knowledge, was held in the decade from 1840 to 1850. A very elaborate one was held in 1847 and was written up in the papers of that day. There is extant a note to Dr. Coe asking for permission to hold another such fair in the basement of the church in 1851. A few years before leaving the New York Street Church, one of the most elaborate and successful fairs in the history of the society was held in the Sunday School room. The work for these fairs was done during the year and they were valued as an opportunity for the women to come to know each other while working toward a common goal. In the year 1911, though no fair was held, many women feeling that the demands on their time and strength were disproportionate to the returns, the money was raised by voluntary gift and did not fall short. The fairs began again and went on for some years with more and more elaborate decorations and more varied booths and products, the climax being reached in the one held in the centennial year.

In the early years of the church, the receptions, or ''socials'' were held at the homes of the elders or other influential persons and were elaborate affairs entailing great preparations and the production of quantities of fine cakes and desserts. It was an honor to entertain and this distinction was properly appreciated.

The serving of luncheons at the church began in the year 1905, soon after occupying the new church building, and has been practically continuous ever since. There are eight luncheons each year, and dinners are prepared for the Men's Club each month, special dinners at the holiday season, and on such occasions as require them. The society owns equipment sufficient to serve three hundred persons, and maintains a well furnished kitchen with ranges and steam table.

The Woman's Auxiliary shares in the charitable work of the city by gifts of money to the different organizations and by sewing for such charities as the Orphans' Home and the Public Health Nursing Association. Rooms have been furnished in The Old Ladies' Home and the Young Women's Christian Association. Members of the society are acting on the boards of almost every charitable institution in the city, assuring in this way an actual apostolic succession from the days when the poor of the city came to the wife of one of the early elders for garments and shoes collected by the elders for that purpose. Sheets have been sent to Indian schools and hospitals; and bandages, surgical dressings and other hospital supplies to over-seas depots as their needs have been presented.

The small attendance which characterized the society when it was the ''Sewing Circle attached to the First Presbyterian Church'' in the early days, still handicaps it in the amount of its output from the church parlor where is housed complete equipment; but those who sew and work together have a warm feeling for one another, and those who are outside that circle are the losers.

The social life of the church, its comfort and its beauty are largely in the hands of the Woman's Auxiliary, and efforts are made to interest in the society the younger members of the church.

The society has received some bequests which are used for the furtherance of its aims. The monthly luncheons are well attended, and the women are assigned to sections by the alphabetical position of their names. Many strong and permanent friendships have been formed as a result of this service together.

From time to time certain women have acted as housekeepers, over-seeing the cleaning of the church and the care of its equipment. Our church is well supplied with labor-saving equipment. A high standard has always been maintained as to orderliness and the proper care of cushions, hangings, and carpets. Many women have given their time and interest that the church plant may always be ready for any call made upon it. Certainly the social life of the church has been promoted through the century-old agency of the woman's society, under whatever name it has functioned, and the organization has always rendered substantial financial aid in the upkeep of the church building. Its membership is open to all women of the congregation and all may find there congenial work and friendship.

THE MEN'S CLUB

The Men's Club of the First Presbyterian Church was organized in the fall of 1921, and has an enrolled membership of over three hundred men. Monthly dinners are served at the meetings held on the evening of the second Friday of the month, except during the months of June, July, August, and September. A speaker of ability and prominence, together with good music, is usually provided for the occasion.

The objects of the club, as expressed in the constitution, are the promotion of fraternal relations, good fellowship, efficient Christian service of its members, and the furtherance of the activities of the church. It is the primary purpose to bring the men closer to the work of the church, and to interest and engage them in its various activities. The promotion of attendance at Sunday evening services, and at the prayer meetings has also been one of its principal objects. The advancement of these purposes, according to their relative values will continue to make the club of great service to the church.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

The Christian Endeavor Society of this church was begun on April 15, 1888, and has continued steadily for the past thirty-five years, during which time many young men and women have received training in Christian fellowship which ordinarily they would not have had. All of the young people of the church are invited to become members of this society.

The society serves as an outside means to prepare young people for teachers in the Sunday School. Among the present teachers and officers of the Bible School and church are many former active members of this organization. Several of our church missionaries in foreign lands have been prominent members of the society.

The object of the society is to mold the young manhood and womanhood of the church along the lines of Christian service and love for others.

The society is in affiliation with the International Christian Endeavor Union of Indianapolis and with the ''United Society of Christian Endeavor,'' the largest young people's religious organization in the world.

REPORT OF THE PARISH HOUSE COMMITTEE

Mr. Charles N. Thompson

During the early summer of 1923 an opportunity was presented to the church to purchase the property adjoining the present church property on the south, as the owner suddenly decided to sell, and thereupon placed it on the market. The official boards of the church were called in meeting and it was ordered without any objection that the trustees be authorized to purchase the property at a price not exceeding $14,000.00. Considerable negotiation followed between the trustees and the owner, with the result that the property was purchased for that amount. By this purchase the church acquired an additional frontage of 46.8 feet on Delaware Street running back to an alley 180.4 feet. The legal description of the property is Lot 3 in Murphy and Tinker's Corrected Addition to the City of Indianapolis, as per plat thereof in Plat Book 3, page 126. Thereafter proceedings were taken on behalf of the church for the vacation of the alley between the church property and the lot purchased, with the result that in the fall the Board of Public Works of the City of Indianapolis, by proper legal proceedings, vacated the alley, thus giving to the church additional ground with a frontage of 13 feet on Delaware Street and running back the same depth as that of the purchased lot, to the alley. This additional ground was acquired primarily for the purpose of considering the advisability of erecting a church house on it for religious, educational and recreational facilities for the members, and especially for the younger people of the church. A general committee was authorized by the congregation to be appointed by the minister and the heads of the different official boards, who were to be ex-officio members of the committee, to investigate the subject and recommend to the congregation what action should be taken. The general committee, with authority, appointed a special committee of five members who were directed to study the problem and to submit a report to the general committee. Accordingly, on March 10, 1924, a report was submitted to the general committee by the special committee. This report was adopted by the general committee and reported by Mr. L. C. Huesmann, its chairman, to the annual meeting of the congregation on April 3, 1924, and was unanimously approved at that meeting.

The general committee consisted of the following persons: Louis C. Huesmann, chairman; William L. Elder, vice-chairman; Henry C. Sickels, Secretary; Lucian W. Bugbee, Jr.; Tyree P. Burke, James S. Cruse, Henry M. Dowling, Mrs. Charles P. Emerson, Miss Mary Folsom, Wilbur Johnson, Herbert S. King, V. Howard Larsen, James W. Lilly, Mrs. H. J. Milligan, David Ross, Almus G. Ruddell, Rev. Matthew F. Smith, D. D., Charles N. Thompson, Charles N. Williams, Irving Williams, Mrs. William N. Wishard.

The special committee consisted of the following persons: Charles N. Thompson, Chairman; Tyree P. Burke, Herbert S. King, Wilbur Johnson, Mrs. William N. Wishard.

The recommendations were set forth in a printed pamphlet together with other details of the report and mailed to the members of the congregation.

The recommendation in general was that a church house be built with certain restrictions and precautions, as set forth in the report.

The general committee was directed to investigate the character and cost of a building and the plan for financing, and report the results of its investigation and its recommendation to the next congregational meeting for action by that body.

CHAPTER III

THE ELDERSHIP OF THE FIRST PRESBYTERIAN CHURCH, INDIANAPOLIS

WILLIAM N. WISHARD

No sketch of the eldership of the First Presbyterian Church would be quite complete that did not emphasize some outstanding facts as to the position and character of this body of men and their influence on public affairs in the city and state. Paul says: ''Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.'' That the religious life and personal piety of our eldership have, from the beginning of our organization, been pronounced, is a fact which has been recognized and appreciated by each succeeding generation since Isaac Coe and Caleb Scudder constituted the first session in 1823. We are grateful for the goodly heritage which these men have left this church organization, and emphasis of their lives of devoted piety cannot be too often made. There is another phase of their influence however, which makes clear the fact that ''a pious walk and godly conversation'' are in no wise inconsistent with an active participation in public, professional and commercial life, and illustrates the fact that Christian men in public affairs are better men of affairs because they are Christians.

The eldership of the First Presbyterian Church has furnished one President of the United States, one Attorney General of the United States, one United States senator, two Governors of Indiana, two mayors of Indianapolis, numerous editorial writers, one of whom, by his genius and sound judgment combined with rare business ability, founded and for many years edited what is now one of the best daily newspapers in the United States. A number of prominent educators, eminent attorneys, and leading physicians, men prominent in commercial life and in the business affairs of the community have been constantly found in the membership of this session. Their relation to and experience in the worth-while activities of affairs outside the church broadened and deepened their understanding and usefulness in the councils of the church and helped greatly in the discharge of their duties as delegates to the Presbytery, Synod and the General Assembly.

They recognized that the office of ruling elder is one of the essential factors in the organization of the Presbyterian Church, and from their contact with public affairs outside the church they brought to the discharge of their duties in the church a broadened vision that better enabled them to perform their duties tactfully, sympathetically, firmly, and with sweet reasonableness and Christian charity.

In the preparation of the series of brief biographical sketches which follows, the writer is keenly aware of his own lack of knowledge of many of the fields of usefulness in which the eldership of this church has contributed to civic welfare and public activities outside the church in the several generations that have held office from time to time since the first session was organized in 1823. However, it is hoped that at least some facts have been recorded that will be of interest to the present generation, and, it is believed that the chronological arrangement of the eldership is a necessary part of the history of the church. While many interesting details have been omitted, an endeavor has been made to give the salient facts as to names, dates of birth, terms of service and dates of death, with such biographical data as could be obtained and seemed appropriate to include in a group of sketches each of which is necessarily brief. All elders elected from 1823 to date are included and appear in the order as to the date on which the record shows they were chosen. While the sketches include only those who are dead, the names of those still living are included in the order of their selection.

ISAAC COE, M. D.

Dr. Isaac Coe was one of the first two elders of the First Presbyterian Church, elected July 5, 1823. In addition to being the Founder of Sabbath Schools in Indianapolis, he was the first graduate physician and surgeon to practice here. Dr. Samuel G. Mitchell, the first physician to arrive, preceding Dr. Coe by one month, coming to Indianapolis in April, 1821, from Paris, Kentucky, although a licensed practitioner, was not a graduate of any medical institution. Dr. Coe's life is fittingly commemorated in an interesting sketch read by his great-grandson, Mr. Henry Coe Sickels, at our recent centennial anniversary, and it would be superfluous to add either eulogy or biographical sketch of a man so prominently and intimately known, and whose life has been so fully portrayed in various histories of early Indianapolis. It may be appropriate, however, to quote a paragraph from a paper read by the writer's father* before the Marion County Medical Society, December 6, 1892. In speaking of Dr. Coe, he said: ''Fearless, conscientious, and a devoted Christian, all he wanted to know was his duty, and he would brave all danger to do it.'' He was born near Dover in Morris County, New Jersey, July 25, 1782, and died at Galena, Illinois, July 30, 1855, at the home of his only son, the Rev. Henry Isaac Coe, pastor of the South Presbyterian Church of that city, with whom he spent the last two years of his life.

The following certificate of dismissal to the church at Galena, Illinois, issued to Dr. Coe by the session of the First Presbyterian Church, May 16, 1853, is of interest:

> ''Dr. Isaac Coe, Senior Elder of the First Presbyterian Church of Indianapolis, is, at his own request, dismissed from said church and is affectionately recommended to the Christian fellowship of the Presbyterian Church of Galena, Illinois, as a member in good standing, and now for thirty years past a Ruling Elder in this church.
>
> ''Thus much the Session has said, in order to entitle Dr. Coe to be received as a member in good standing in the Presbyterian Church in Galena, or wherever else in God's Providence he may be called. But we cannot allow ourselves to stop here. We feel constrained to say further that we part from Dr. Coe with profound regret, from our long experience of his many estimable virtues as a man and worth as a Christian. Many of us have known him for thirty years as a pillar in the church, often tested and never found wanting, always ready to bestow his time and personal exertions and purse in the cause of Christ, open and manly in support of the

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*Dr. William H. Wishard.

truth once delivered to the saints, and manifesting by the uniform evidence of many long years, that he is a tried and valued soldier in the Church of Christ, who can be relied on in adversity as well as in prosperity, in the storm as well as in the sunshine.

"We cordially commend him to the church at Galena and desire only that they may value him as much as the church in which he has so long been an officer.

By order of the Session.

JOHN A. McCLUNG, Moderator.
JAMES M. RAY, Clerk.

"Prayer is now made by the Pastor in reference to the trying and painful occasion of the separation of our beloved father and brother in this Church of Zion, and the meeting of the session closed with prayer by Brother Thomas H. Sharpe."

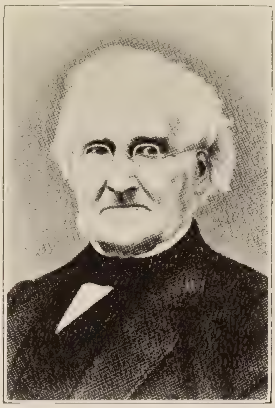
CALEB SCUDDER

Mr. Scudder was born at Trenton, N. J., on January 18, 1795, and was of staunch English lineage. He was made an elder of the First Presbyterian Church at the same time Dr. Isaac Coe was chosen, they two being elected July 5, 1823, and constituting the first session of the church. He was one of several members of the First Church who, on September 23, 1851, withdrew their letters to form the Third Presbyterian Church, now the Tabernacle Church. He served as an elder until his retirement from the church. He died May 9, 1866.

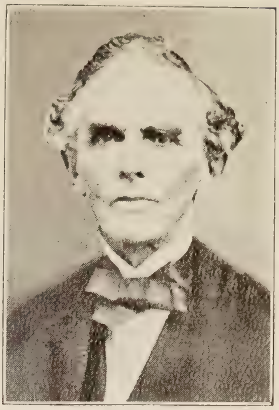
When quite a young man he removed to Ohio, and shortly afterward, to Indiana, and thereby became a pioneer resident of both the Buckeye and the Hoosier states. He came from Ohio to Indianapolis in February, 1820, at a time when the present capital city had not more than seven or eight families, and when primitive log houses constituted the only dwellings in the future metropolis. His home, a log structure, stood opposite the present state house on West Washington Street, and this building also served as his cabinet shop. Mr. Caleb Scudder Eaglesfield, of this city, has in his possession an old deed for another lot at the northwest corner of Senate and West Market Streets, conveying it to Mr. Scudder on February 17, 1833, for the consideration of $100. The lot alone is now valued at considerably over $100,000 and on it stands the building erected over thirty years ago and long

ELDERS OF FIRST PRESBYTERIAN CHURCH

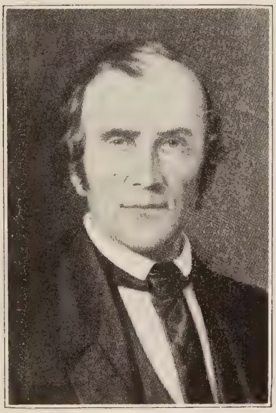
CALEB SCUDDER



JAMES BLAKE



JAMES M. RAY



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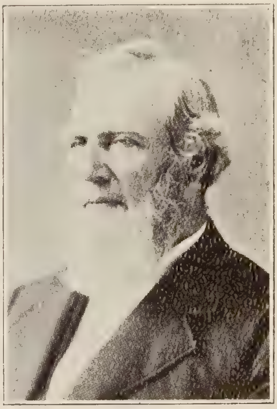
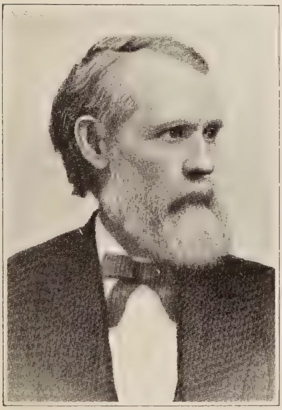


THOMAS H. SHARPE



THOMAS MacINTIRE

BENJAMIN HARRISON

JAMES W. BROWN

occupied by the Medical College of Indiana. There is also in Mr. Eaglesfield's possession a small sewing table with two drawers, made of solid mahogany, hand carved in effective pineapple design, skillfully made by Mr. Scudder while he was pursuing his occupation as cabinetmaker in the pioneer days of Indianapolis. Cabinetmakers were also coffin makers in those early days and many of the earlier pioneers were buried in coffins made by Mr. Scudder. He was a man of sterling character and in later years was chosen to succeed another elder of the First Presbyterian Church, the late Judge Horatio Cooley Newcomb, as the third mayor of Indianapolis,—elected by the city council when Mayor Newcomb resigned. The writer has been unable to ascertain whether Mr. Scudder was subsequently re-elected as mayor, but his upright character and business capacity would have justified such an honor.

As elsewhere related, it was in Mr. Scudder's cabinet shop on West Washington Street, opposite the state house, that the Union Sunday School and the First Presbyterian Church were organized in 1823. The Sunday School so organized, for some years drew its pupils from all Protestant denominations. Mr. Scudder was active in the organization of the Sunday School and was one of the teachers and religious instructors. Mr. Scudder was also one of the organizers and the first captain of the Marion Fire Engine, Hose, and Protection Company which constituted the only fire department of Indianapolis in those days. He was an earnest Christian, very progressive and active in the furthering of the Master's kingdom and was held in high esteem by the early settlers. On June 4, 1856, he wrote a poem which one of his biographers says "signified his attitude as he viewed the changing conditions and found himself bereft of practically all the associates of early years:"

"A single withered leaf is left
 Upon the forest tree,
By angry winds and storms bereft
 Of other company.
And though its friends have long since gone,
 The withered leaf still clingeth on.

So one fond hope within my breast
Remaineth there alone,
Unlike the falsely flattering rest
That long, long since have flown.
This single hope still clingeth there
To save my soul from dark despair.

It is that when my hour shall come
To lie beneath the sod,
That angels take my spirit home
To dwell in peace with God.
Let storms assail me as they will,
This one blest hope sustains me still.''

EBENEZER SHARPE

Ebenezer Sharpe, born in Cecil County, Maryland, in 1777, was made an elder in the First Church February 18, 1827, and died August 1, 1835. The record of the session on August 3, 1835, very inadequately conveys an idea of his prominence and the influence this good man exerted in the small town of Indianapolis. Resolutions expressing sympathy for the family and friends of Professor Sharpe, state that ''This church has lost a consistent and useful member, this session has lost a beloved brother whose counsel and prayers were highly valued and to whom they always looked as to a father.''

Professor Sharpe was a member of the faculty of the old Transylvania University at Lexington, Ky., before he came to Indianapolis. He followed in the footsteps of a line of pious ancestors traced back to 1719, and was a man of deep piety with an educational and cultural training which was strengthened and broadened by a naturally fine mind and lofty aspirations for usefulness. Although a resident of Indianapolis for only about a decade, the educational and religious advance of those years was inseparably connected with his name and probably was more largely influenced by him than by any other man of that period.

An educator by natural endowment and by choice, upon taking up his residence in Indianapolis, he was invited by the trustees of the school attached to the Presbyterian meeting house to become its master, and on November 7, 1826, he assumed charge of this school which he called the Indianapolis Academy. It soon developed to considerable proportions and resulted in the establishment of what the older citizens of a generation ago were wont to affectionately call "Professor Sharpe's Academy." The writer's mother and other relatives, including her sisters and brother, were students of Professor Sharpe's, and his earliest recollections include the affectionate and reverent testimony which they bore to the spiritual and educational uplift for which they were indebted to "dear old Professor Sharpe."

He was made professor of Greek and Latin in the Transylvania University, Lexington, Ky. on October 1, 1804. Transylvania University was the first college in the Ohio Valley. He held this position continuously until July 28, 1818, and his services and character were of such high order that, when he resigned, universal regret was expressed in the commendatory resolutions passed by the board of trustees and the student body. A curious entry in the record of the Board of Trustees was made when Professor Sharpe, then twenty-seven, was first elected "Professor of Dead Languages, for a period of five years, if he shall so long behave himself well." This peculiar wording of the contract is said to have been characteristic of all contracts for teachers and professors in those days. That this was not included in the last contract made with Professor Sharpe on April 29, 1815, when he was re-appointed for a period of five years, was evidence that he had "behaved himself well." Resigning July 28, 1818, he received the grateful expression of appreciation of the University authorities and students, and located at Paris, Ky., in 1819 as associate manager of the Bourbon Academy.

Dr. Christopher C. Graham, a former student at Transylvania University, said of him in his reminiscences, "Professor Sharpe of Languages was a fine Latin scholar and a jolly good old fellow. He sang Burns' Scotch songs to the fellows with great glee and made himself deservedly popular. He was tall in stature and of heavy build, an excellent man who filled his station well."

Every history of early Indianapolis so amply bears testimony to his fine character and gives such detailed accounts of his religious and educational work that it would be superfluous to repeat them here. However, the record of eldership of the First Presbyterian Church would be wholly incomplete without emphasis upon his life and work in this church and in this community.

JOHN JOHNSON

John Johnson was elected an elder on the same date Professor Sharpe was elected, February 18, 1827. He was shortly afterward dismissed to the Washington Township Presbyterian Church in Marion County which he was largely influential in founding. In another part of the history of the First Church, reference has been made to his character and influence which was potent in the rural community in which he lived a few miles north of Indianapolis. At that time the roads were so undeveloped that the distance from Washington Township was much greater than it seems now, and Mr. Johnson felt the community need of a Presbyterian church in his own locality, which church has been very interestingly described by Mrs. William Watson Woollen in her paper on the Washington Township Church.

JOHN G. BROWN

Mr. John G. Brown was born in Charleston, South Carolina, June, 1785, and removed to Kentucky in 1808. He was the father of Elder James W. Brown of the First Church and later of the Seventh Church of this city. He was a man of strong convictions and opposed to the principles of slavery. He was the owner of quite a number of slaves whom he liberated. He moved to Indianapolis in 1825 because of his desire to be a citizen of a free state. It is said that a number of his slaves were so devoted to him that they would not leave him, and followed him to his new home in Indianapolis. He was made an elder in the First Church on February 18, 1827. He was engaged in the mercantile business, formerly a partner of the late and well known citizen, Mr. W. H. Morrison, and he was an influential man in Indianapolis in his day. He was intimately associated with Col. James Blake and with James M. Ray in many benevolent and philanthropic organizations to which he gave his best efforts. He was a man of unostentanious piety, unobtrusive and retiring in his manner and enjoyed the respect of all who knew him. His home faced Meridian Street on the northeast corner of Meridian and Ohio streets, near the west end of the present Federal building which is now located on the square referred to. He died in 1838.

JAMES BLAKE

Colonel James Blake (for whom Blake Street is named) was elected an elder of the First Church on October 17, 1830, and removed his membership to the Third Presbyterian Church September 23, 1851. He died November 26, 1870, aged seventy-nine years. He was so much a part of Indianapolis and his reputation for Christian citizenship, patriotism and devotion to every good cause, is so interwoven with the history of Indianapolis during almost half a century preceding his death, and so much has been written about him that it is necessary only to mention his name in this connection to those who have studied the history of the capital city of Indiana prior to 1870. He united with the First Presbyterian Church July 10, 1828, the same year that James M. Ray (also later an elder) joined it. He went to Baltimore in 1831 for his bride and they returned to Indianapolis to establish their home on the northwest corner of what is now Capitol Avenue and North Street, a home that was the center of the best social and cultural activities of the day. It is interesting to mention that the bride and groom came from Baltimore, Maryland, to Indianapolis in a two-horse barouche with leathern springs, the bridegroom driving all the way. This new vehicle was a matter of surprise and interest to the citizens of the then village of Indianapolis, but a greater surprise awaited them when shortly afterward a wagon came all the laborious journey from Baltimore through Pennsylvania, over the mountains and on to Indianapolis, bringing the first piano to the city. Dan L. Payne, former newspaper man, who heard Mrs. Blake play this old piano on one occasion near the end of her long life, wrote a poem about it, three stanzas of which seem interesting enough to reproduce.

"She sat at the old piano,
Her fingers thin and pale
Ran over the yellow keyboard,
In a chord of a minor scale.

Her hands were whitened and shrunken,
Her form with age was bent,
They seemed twin spirits in look and tone,
Herself and the instrument.

And as we watched and listened,
She seemed to our moistened eyes,
Already within the portals
That open toward the skies."

Colonel Blake, for more than forty years, was one of the first citizens of Indianapolis, in all public enterprises and in all good works. One record says of him, "There could be no great occasion upon which he was not the chief marshal, and for thirty years the Sunday School children of this place marched with him at the head on the Fourth of July, usually to the state house grounds to hear the orator of the day in the reading of the Declaration of Independence."

JAMES M. RAY

Mr. James M. Ray was born at Caldwell, N. J. in the year 1800. He came West in early life, residing for a time at Lawrenceburg and at Connersville, Indiana. He moved to Indianapolis in 1821 and was clerk of the first sale of town lots in October of that year. He was the first clerk of Marion County, elected in 1822 and at the expiration of his first term was re-elected. He was also recorder of Marion County, and subsequently engaged in the banking business. He was active in organizing the first Bible Society here and helped to organize and was the first superintendent of the first Sunday School. He was the first treasurer of the Indianapolis Benevolent Society, organized in 1836, and served as its treasurer for more than forty years. He was secretary of the first temperance society organized here, and was a member of the first fire company organized in 1835. He helped to found and was a stockholder in the first steam mill built here. Liberal in his contributions to his own church and to other churches, he is said to have contributed to the erection of all the new churches built in early Indianapolis by other denominations. Nowland said of him in 1876, ''There have been few, if any, public enterprises undertaken in Indianapolis that he has not aided by money and countenance since the first settlement of the place, and even now at the advanced age of seventy-eight he does not seem to have lost any of the zeal of his younger years for public good.''

Mr. Ray held for fifty years the office of elder of the First Presbyterian Church, having been elected October 17, 1830, (at the same time James Blake, another elder, was chosen). He served until his death February 22, 1881. His services as elder of this church were so long, so valuable, so faithfully rendered and so manifold, that it is quite impossible to adequately review them. Few men enjoy the privilege of such an appreciation of their fellow church members as was expressed to Mr. Ray shortly before his death, in formal resolutions which had been adopted by the session and were unanimously approved by the members of the First Presbyterian Church who attended the prayer meeting on Thursday evening, February 10, 1881. The church records show the following: ''Our beloved brother, James M. Ray, the senior elder of this church, departed this life on the 22nd of February, 1881. As his last sickness was protracted through many months and his decline gradual and steady, the final result was anticipated by all his friends. The session, therefore, deemed it proper, after consultation and without formal action, to prepare and present him a written testimonial of their sense of the value of his long-continued service in this church, both in its secular and spiritual interests, and of their affectionate sense of his personal worth. The following paper was, accordingly, prepared and having been read to the congregation assembled at the prayer meeting on Thursday evening the 10th of February, 1881, received their vote of approval, and the pastor and elders waited upon their venerable friend on the following Sabbath afternoon, and having read the testimonial to him, presented him with a copy.'' Following the foregoing, appear on the record several pages of interesting recital of Mr. Ray's long and useful services in which the most affectionate and generous portrayal of his Christian character and services is given. In part the testimonial says, ''The session deems it fitting, while he is yet with us, to place before him as well as upon their records, their willing and grateful testimony to the value of the service he has, for nearly three score years rendered this church, both as a member and as an office bearer, and to assure him of the abiding love of his friends and brethren. On the 17th of October, 1828, our beloved brother consecrated his life to the service of God in the dew and freshness of his youth, by a public profession of religion.

''As Mr. Ray's residence has been in this city since the year 1821, his whole religious life has been in the membership of this church. He was ordained to the eldership on the 17th day of October, 1830, and, during the whole of these fifty years, with the exception of the few later ones, during which infirmity has disabled him, he has been, as the records of the session abundantly show, constant and faithful in the discharge of the duties he then assumed. Troublous times have existed during this half century in our denomination. The doctrinal foundations were assailed,—not shaken—litigations occurred, alienations separated brethren, and the love of many for the old confessions and tenets has been chilled. In all these upheavals and overturnings our brother shared not at all. The simple unquestioning faith of his early youth has been his stay in mature manhood and down to old age. The 'old paths' were too delightful to him for his feet to be tempted into those that were new and untried.''

This testimonial was signed by Rev. Myron W. Reed, moderator, and elders Thomas H. Sharpe, Benjamin Harrison, Myron A. Stowell, and Robert Browning.

SAMUEL BIGGER

Samuel Bigger, a former governor of Indiana, was elected an elder of the First Presbyterian Church May 16, 1842. He had previously been ordained to the eldership and, on leaving Indianapolis, was dismissed to the First Presbyterian Church of Fort

Wayne, Ind. There has recently been unveiled a tablet which marks his grave in McCullough Park, Fort Wayne, and the exercises were held under the auspices of the Fort Wayne Historical Society. He was elected governor of Indiana in 1840 and is said to have made possible the establishment of the Indiana School for Feebleminded Youth. His body was the only one not removed to Lindenwood Cemetery from McCullough Park. The original inscription was ''Samuel Bigger, late governor of the state, died September 9, 1846, in the 45th year of his age, a patriot and a Christian. He died in the full hope of a glorious immortality.''

Elsewhere his life and influence are amply recorded as a part of the religious and public record of the period in which he lived.

GEORGE S. BRANDON

Mr. George S. Brandon was elected an elder on May 16, 1842. He had previously been ordained to this office. He served until his death on August 22, 1847. It seems that an extended notice of his life and work was prepared and was to have been entered upon the session record but unfortunately it cannot be found. The following brief notice is taken from the record of the session on August 31, 1847.

> ''Session met. Present, Rev. P. D. Gurley, Elders Coe, Blake and Ray. Opened with prayer. It is also ordered to be recorded that brother George S. Brandon, a beloved elder of this church, departed this life on last Sabbath a week, August 22, 1847, and a suitable notice for a fuller testimonial of regard is requested to be hereafter put upon this record in his behalf by our pastor's obituary notice as published.''

REV. CHARLES AXTELL

Few are the men whose history is so interwoven with adventure and with faithful, quiet ''walk and conversation'' as was that of Charles Axtell. He was born at Geneva, New York in 1818 and was the son of an eminent pastor of that city. He had fine scholastic training and early thought of entering the ministry. His health failed, however, and his physician sent him upon a sea voyage to regain it. He spent two and one-half years making a circuit of the globe in the early whaling vessels. One of the vessels upon which he shipped proved to be a pirate craft and the captain, having no use for a man of piety, put him ashore on an island in the South Seas. Among the experiences incident to association with savages among whom he was able to make friends, he was picked up by a ship whose crew had mutinied. Following this he twice suffered shipwreck before reaching home. He was a teacher for a few years and came to Indiana shortly after Mr. Willard organized the Indiana Institution for the Deaf and Dumb. He is said to have been the first regularly appointed teacher in the institution. Previously he had been ordained as an elder and he was elected as an elder of the First Presbyterian Church on February 27, 1850. Subsequently he entered the ministry. He held many important charges and an early one was at Galena, Illinois, where he was a neighbor and friend of General U. S. Grant. He died at Mankato, Minnesota, October 30, 1891, at the age of seventy-three. An appreciation of him published shortly after his death says, "Conscientiously a Presbyterian, he loved all Christian people and gave them unqualified fellowship. Bred to scholarly and even aristocratic associations, his heart went out to all. He showed a pastor's care for the most needy. His devotion did not degenerate into pietism. His life was so gentle and the elements so mixed in him that nature might stand up and say to all the world, 'This was a man.' " Mr. Axtell was a nephew of Dr. Isaac Coe and a brother of the Misses Axtell who conducted the Indianapolis Female Institute, popularly known as the Axtell School.

HORATIO COOLEY NEWCOMB

Judge Newcomb was born December 20, 1821, and became an elder of the First Presbyterian Church on February 27, 1850. He died May 3, 1882. He removed his letter to the Third Church in 1851 when he joined with others of the denomination in founding that new organization. He was second mayor of this city having been elected on April 30, 1848, and re-elected May 1, 1851, and resigned November 7 following. He was succeeded by

Caleb Scudder who was chosen by the city council to fill the unexpired term. He was judge of the superior court of Marion County several times, and a member of the House of Representatives and served one term in the State Senate. He was for several years editor of the Indianapolis Daily Journal. He was never known to seek office but at least once was the unanimous choice of both parties because of his high character and honesty. While his political affiliations were well known, he was one of the few men, who, while frequently called to fill public office, was never known to allow partisan bias to influence his official course. In 1876, Judge Newcomb was mentioned as a candidate for governor but refused to be considered for the nomination. He was, for a time, president of the Board of Sinking Fund Commissioners of Indiana, having been chosen for that important position in 1861 by Governor Morton. He was nominated by President Grant and confirmed by the senate as Assistant Secretary of the Interior but declined the office, preferring to continue on the bench. He was serving as supreme court commissioner of Indiana at the time of his death, and a few days before he passed away the entire membership of the supreme court called upon him to express their high regard and their wish that he might recover.

Judge Newcomb united with the First Church in 1847 and was one of the original members founding the Third Church in 1851, and, in addition to being an elder in the First Church, he was chosen for that high office in the Third Church and held the position until his death.

He was interested in and devoted to the work of the church. His face was seen at all the services and his voice was regularly heard in prayer at the mid-week gathering. In a lengthy editorial notice the Indianapolis News said in closing: ''Through all his multifarious duties and many offices of widely differing character of service, through all the excitement and exasperation of politics, all the temptations of professional life, all the appeals that unscrupulous men so often make to ability and political influence, he remained a pure and true man, a real as well as a professing Christian, and nearly ever since his majority a member of the Presbyterian Church.''

THOMAS HINDMAN SHARPE

Mr. Thomas H. Sharpe was the son of another elder of the First Presbyterian Church, Mr. Ebenezer Sharpe, and he was also a grandson of an elder, Thomas Sharpe, Jr. and the great grandson of another elder, Thomas Sharpe, Sr., both of the latter serving in Maryland. He had a son, Mr. Ebenezer Sharpe II, and a son-in-law, Mr. Hugh H. Hanna, who were elders in the First Presbyterian Church.

Mr. Thomas H. Sharpe was born at Lexington, Ky., August 2, 1808, and removed to Indianapolis with his parents in 1826. For two years after coming to Indianapolis he assisted his father, Professor Ebenezer Sharpe, in his school called the Indianapolis Academy. He was later a deputy in the office of James M. Ray, county clerk, who also was an elder in the First Church. He afterwards became a bank teller, then a cashier, and ultimately a bank president. He was interested in many commercial enterprises to promote the progress of the Hoosier state and his adopted city. For several years he was director and treasurer of the old Bellefontaine Railroad and also a director of the Cincinnati, Indianapolis, St. Louis and Chicago Railroad. For years he was president of the Indianapolis Benevolent Association, and a member of its finance committee. His home was a social center in Indianapolis and it was also a center of benevolent activities. He is said to have belonged to the great army of those who are in deed as well as in word their ''brother's keeper'' and did not say to the needy, ''Depart and be ye warmed and be ye filled.'' In the early days a room was set apart in his home in which were carefully and methodically assorted the garments to be distributed among the poor. He was most unostentatious in his deeds of charity. Many of them will never be known until the great day when the Judge of all mankind shall say, ''Inasmuch as ye did it unto one of the least of these ye have done it unto me.''

He was one of the 150 men of Marion County who, on the 3rd day of June, 1832, as part of the 90th Regiment, as Sulgrove's history of Marion County says, ''Were mounted and armed, with rifle, knife and tomahawk and a supply of powder for the campaign.'' The military organization was formed to fight the famous Indian Chieftain, Old Blackhawk and his braves, but was not called into active service because the Indian chieftain and his followers were subdued before the services of the Indianapolis volunteers were needed. In 1840 he voted for ''Tippecanoe and Tyler too,'' the former being the grandfather of an elder in the First Church, the late President Benjamin Harrison.

Mr. Sharpe had been serving as a deacon for ten years at the time he was chosen an elder on February 27, 1850. His death on February 12, 1893, ended the earthly career of a Christian citizen who had been a man of great usefulness in the community in which he lived and whose example of faithful, kindly and capable service in all walks of life, was publicly recognized. The late Judge C. C. Hines said of him, ''The first impression he made on me was that of a just, broad-minded man of sterling integrity and much more than average ability. He was always ready to encourage a young man and I know that he impressed himself upon my memory and, I believe, upon my character more than any other person, so that my recollections of him as then in the prime of life, are warmly tinged with gratitude.'' Mr. Sharpe was the senior elder of the First Church at the time of his death and the session put on record grateful testimony to the uprightness of his Christian character and valued services rendered to the church, both as member and officer for the more than fifty-five years that he had been connected with the church. His services included not only those of a deacon and afterward those of an elder, but he was long a faithful teacher in the Sunday School, and the resolutions of the session referred to ''the thoroughness of his instruction, patient kindness and interest shown to scholars, while he was a Sabbath School teacher.''

WILLIAM SHEETS

Mr. Sheets was one of the best known men in Indianapolis in the religious and also in the commercial life of the middle part of the last century. He was intimately associated in the work of First Presbyterian Church which he joined in March, 1838, during the pastorate of Rev. J. W. McKennan. At his death, General Benjamin Harrison, in offering the resolution of sympathy adopted by the session, said of him, ''For thirty-four years he was a most regular and interested attendant upon the ordinances of God's house. He gave largely to the building fund of successive houses of worship erected by this congregation, to the current expenses of the church and to the spread of the gospel of Christ. At times of revival his voice was always heard in earnest appeal for the unconverted and especially for the young, in whose spiritual welfare he was most deeply interested.

''His home was conspicuous for the most generous Christian hospitality. He was always a friend of his pastor in his public prayers, and seldom failed to invoke the Divine blessing upon him and his work in the Lord.''

The old Sheets home on the corner of Pennsylvania and Ohio Streets, which was long familiar to Indianapolis, was torn down many years ago and replaced by the present Denison Hotel.

Mr. Sheets was elected an elder in the First Presbyterian Church in 1853 and died March 4, 1872.

THOMAS MacINTIRE

Mr. MacIntire's life was an unusual example of a wise selection of one's life work combined with peculiar natural gifts and the possession of the tact, clear vision and ability which resulted in distinguished attainment in his difficult undertaking.

From 1852 to 1879, he was superintendent of the Indiana Institution for the Education of the Deaf and Dumb. From 1879 to 1882 he was superintendent of the Michigan Institution for the Education of the Deaf and Dumb, and from 1883 to 1885 he was in charge of the Western Pennsylvania Institution for Deaf and Dumb. He returned to Indianapolis in July 1885, where he remained until his death shortly afterward. Mr. MacIntire had a national reputation as an educator of the deaf, and current literature, especially during the latter years of his service, abundantly bears testimony to his interest in and intelligent study and understanding of the work he had undertaken. Appreciation of his gifts in this direction and of his Christian character are well expressed in an extract from the resolutions adopted by the session of the First Church at the time of his death. In part the resolutions say:

> "We regard his choice of this profession for his life work as a singularly felicitous one and abundantly justified by its happy results. To the requisites of a successful educator in that peculiar department, he added the scarcely less needful qualifications of a judicious business manager. Every institution that he was called to preside over prospered under his management, and the Master's final call found him diligently and successfully occupying his chosen field.
>
> "It is scarcely necessary to add that, while aiming diligently to advance the intellectual progress of his pupils, he did not overlook the importance of their moral and religious education. This is attested by the large number of those mute candidates who, at different times, have, by intelligent confession of the Lord Jesus Christ, attached themselves to this church. Many others also have taken the same step in other churches to which their preferences led them."

His paternal grandparents were married on the day of the Declaration of Independence of the United States, July 4, 1776. His grandfather served throughout the Revolutionary War.

Mr. MacIntire's education was obtained at Hanover college and later at Franklin College, New Athens, Ohio, where he was graduated in 1838. He was afterward graduated from Princeton Theological Seminary, and through the influence of one of the founders of the Ohio Institution for the Deaf and Dumb, Rev. James Hoge, he was induced to take up the work of teaching the deaf. This work he began at the Ohio Institution and later became principal of the Tennessee Institution for the Deaf and Dumb at Knoxville, resigning the latter position in August 1850. Coming to the Indiana Institution for the Deaf in 1852, he became a member of the First Presbyterian Church in Indianapolis and was elected an elder to which office he had previously been ordained.

Mr. MacIntire served as an elder in the First Presbyterian

Church from 1853 to 1879. He was born near Reynoldsburg, Ohio, December 25, 1815, and died in Indianapolis September 25, 1885.

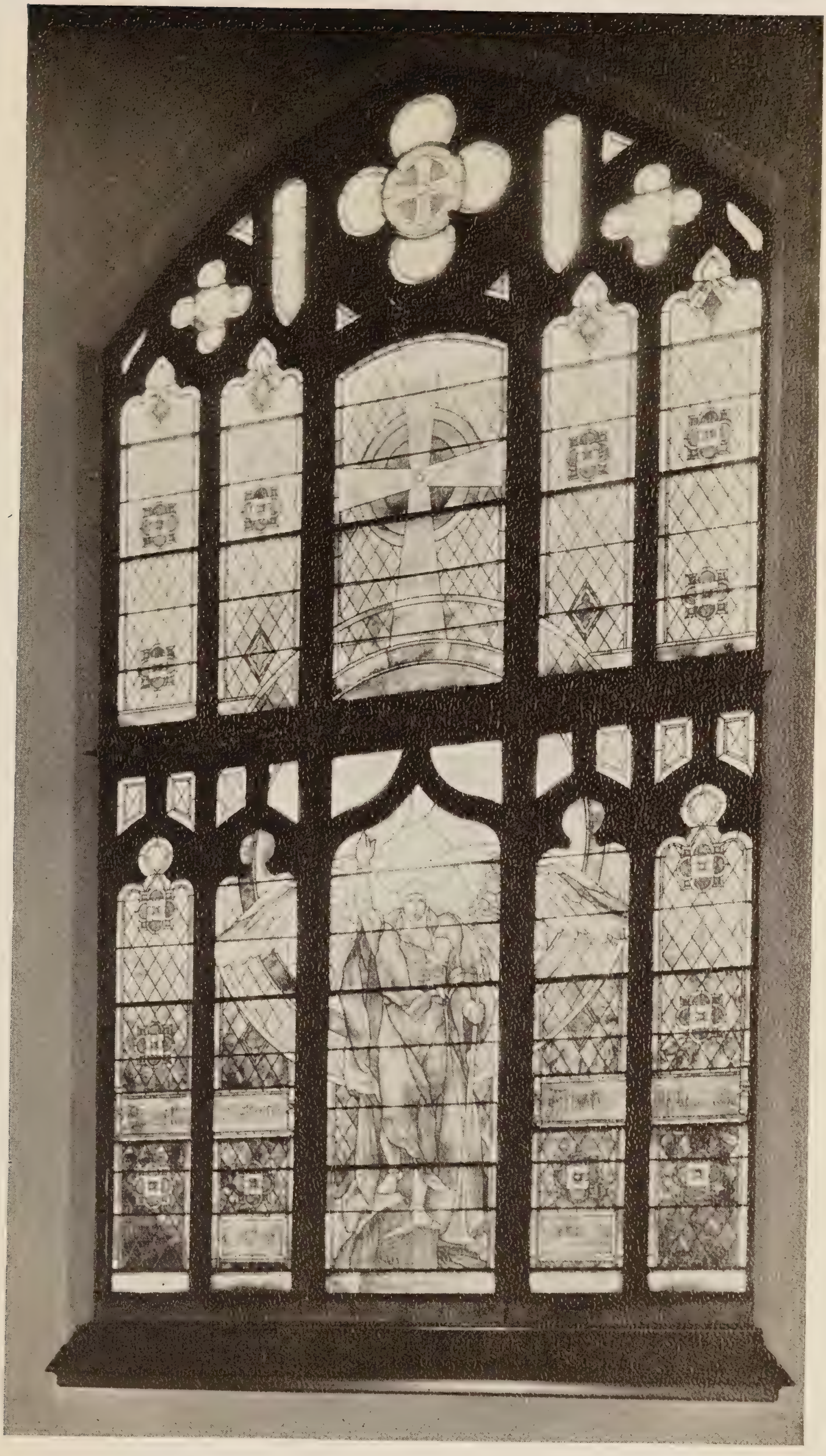
BENJAMIN HARRISON

General Benjamin Harrison, Twenty-third President of the United States, born August 20, 1833, was elected an elder of the First Presbyterian Church January 24, 1861, and served until his death March 13, 1901.

He was an elder in this church for a little over forty years. He was also a teacher in our Sunday School for a long time. He was a faithful attendant at, and usually a participant in the weekly prayer meeting service and also interested and active in Y. M. C. A. work. While his public life and services are part of the history of this republic and while it is generally known that he was the great-grandson of a signer of the Declaration of Independence, that he was a grandson of a President of the United States, a son of a United States congressman, and himself an ardent patriot, a general in the Union Army during the Civil War, a member of the United States Senate and subsequently President of the United States, yet perhaps there are many members of our own church who do not know that he came to Indianapolis as a young man at the age of twenty-one practically without financial resources, and that he accepted a position with the clerk of the supreme court as court crier shortly after his arrival, for which service he received two dollars and a half a day.

It is in his services as an elder of this church, however, that we are especially interested, and in emphasis of this service no more fitting testimony can be given than the memorial adopted by the session at the time of his death. In part it says:

> ''The people of the country, through the press and by panegyric, have paid honor to his memory and dilated upon his achievements as a public man. The events and teachings of his life have been given in detail; the value of his services has been shown and the estimate of his contemporaries set forth. That he was a profound statesman, an ardent patriot, and a man of the



"Awake, thou that sleepest, arise from the dead, and Christ shall give thee light."

In Loving Memory of
1833 Benjamin Harrison 1901
Erected by his wife, Mary Lord Harrison, 1904

purest character, is the judgment of the world. It seems fitting that this session, of which he was a member for forty years, and the members of which have been intimately associated with him in Christian work, in this hour of general bereavement and with a deep sense of personal and public loss, should pay a tribute to the Christian life and character of their late associate. Our hearts can find consolation in dwelling upon these, for all his greatness of manhood and purity of life were the outgrowth of Christian principles and Christian striving.

"Heeding the admonition: 'Remember thy Creator in the days of thy youth,' he gave himself to his Savior with all the earnestness and steadfastness of his strong nature. A union with Christ's church was not a formal ceremony to him, nor a perfunctory act. It was an enlistment for a life-long service, a consecration of all his powers to the honor and service of his Savior and his God. The question of acceptance, once settled, was settled for all time for him, he agreed to all the conditions imposed, and never did he waver or seek to retrace his steps. From first to last he was loyal and true.

"When he came to this place in 1854 at the age of twenty-one, he lost no time in uniting with this church and taking up such work as he found to do. He became a teacher in the Sabbath School; he was constant in his attendance on church services; his voice was heard in the prayer-meetings; he labored for and with young men; especially in the Y. M. C. A. and in whatever way was opened, whether public or private, he gave testimony for his faith and the lordship of his Master. His walk and conversation became his profession, and in all the long years that he lived among us, never was the sincerity of his motives questioned, nor the purity of his life assailed. He was a living epistle. He loved the Church Universal. He took the deepest interest in her aims and her struggles; her missionary work appealed to him always and he rejoiced in all the progress she made. He loved this particular branch of the Church with deep and abiding affection. During his whole membership of nearly fifty years, this First Church was near and dear to him. Whether present or absent, he sought its prosperity. He gave it his time, his thought, his counsel, his means, and his prayers. His latest act in disposition of his property was to make a provision for its contemplated building. During most of his membership he was an office bearer, first as a deacon and then as an elder, having been recognized, when a very young man, by the unanimous voice of the church as conspicuously fitted for that office by reason of personal piety and ability. The records of this body attest his faithfulness and zeal and bear witness to the responsibility he felt as an overseer of the church, and to his desire for the souls entrusted to it. The influence of his words and life has touched many hearts. Hundreds of persons have been helped by his clear exposition of truth, his earnest, uplifting prayers, and above all, by the grace so manifest in his life. To his pastor he was a loyal and steadfast supporter, to his fellow officers he was a wise and prudent counsellor; and to his fellow members he was a faithful associate and inspiring leader. Our loss indeed is great, but the memory of him abides with us, both as a proof of the doctrines we profess and an incitement to a better discharge of duty.''

The beautiful Tiffany window—*Angel of the Resurrection*—on the south side of the church, was placed there through the generosity of Mrs. Benjamin Harrison in memory of her husband.

MYRON A. STOWELL

Myron A. Stowell was born in western Massachusetts of old Virginia stock in 1810. When quite young his family removed to the vicinity of Rochester, New York. From there he went to Ohio and removed from Dayton in the latter state to Indianapolis in 1854, and united with the First Presbyterian Church by letter in March of that year.

He was elected an elder on October 11, 1866, and died August 24, 1893 as the result of an accident. He was crossing a crowded thoroughfare at the corner of Washington and Meridian Streets on August 23, 1893, and was run over by a buggy and fatally injured, dying the next morning, never having regained consciousness.

At the time of his death he was the senior elder in age and the second oldest in point of service. Mr. John H. Holliday said of him, in part, in the resolutions he prepared for the session:—

''Having been a teacher of singing, and gifted himself, vocally, he at once connected himself with the choir and soon became the leader, a place which he filled for several years. He was elected a deacon in 1857 and in 1866 was chosen an elder, remaining in continuous service until his death. Mr. Stowell received a Puritan training, and his life and character bore its impress most distinctly. He was clear in his belief and firm in his conduct. He loved the house of God above all things, and unless absolutely prevented was always present at the various services of the church. Nothing but sickness or weakness of old age could hinder his coming, and often these were not sufficient reasons. No kind of weather interfered with his attendance nor did he take vacations when the church was closed. He was among the faithful ones who could always be counted upon in mid-summer prayer meetings and if his own church was not open he sought another. For many years he was an earnest and faithful teacher in the Sunday School and the effect of his teaching is still felt by men who were under his instruction. To the last, his venerable presence was seen in the School almost every Sunday. He was fond of distributing among young people copies of the Psalms or Proverbs and who can tell what good influence may have resulted from this practice. While his acquaintance with the whole Bible was extensive, his knowledge of those particular books was remarkable. Probably he could have recited the whole of both, and his apt and ready repetition of various passages in prayer meetings, as he stood with his eyes closed as was his custom, will never be forgotten by those who heard him.''

WILLIAM E. CRAIG

Mr. Craig was elected an elder October 11, 1866 and was dismissed to the Seventh Presbyterian Church of this city on November 27, 1867. He died June 25, 1900. He, with others, organized the Sunday School in Peter Routier's carpenter shop on the corner of Virginia Avenue and Pine Streets which shortly afterward became the Seventh Presbyterian Church. The writer knew Mr. Craig intimately while the latter was an elder in the Seventh Church. Removing to this city in 1876 and uniting with the Seventh Church at that time, he was immediately impressed by the faithful, consecrated life of Mr. Craig. The latter was a quiet man, thoughtful and careful in conversation and conduct. He was faithful in his attendance on the church services, the Sabbath School, the prayer meeting, and the meetings of the session. After serving as an elder of the Seventh Church for several years he removed to the north part of the city and united with the Tabernacle Presbyterian Church.

ROBERT BROWNING

Mr. Browning was elected an elder of the First Church November 17, 1870, and dismissed to the Second Presbyterian Church April 14, 1882, after having served as an elder of this church for almost twelve years. He died in this city June 30, 1891.

Genial and kindly in bearing, thoughtful and considerate of others, he carried his Christian life into his daily work. He was the senior member of the firm of Browning & Sloan, for many years conducting one of the most prominent and well known wholesale and retail drug stores in Indianapolis. The writer's earliest recollections as a boy are associated with trips he made from the village of Southport to Indianapolis with his father who came from time to time to purchase drugs, instruments, etc., needed in the practice of a country physician, and on those occasions he had an opportunity to observe Mr. Browning's uniform courtesy, and attentive interest in the wants of his customers. In his commercial relations, as in his religious life, he was ''not slothful in business, fervent in spirit, serving the Lord.''

JEREMIAH McLENE

Mr. Jeremiah McLene was elected an elder on March 7, 1871, and dismissed to a Presbyterian Church of Denver, Colorado, on August 31, 1880. A notice on the church record indicating his death after leaving Indianapolis, is found but the date is not given. Previous to Mr. McLene's election as an elder of the First Church, he had served some time as a deacon. The record indicates that, for the nine years following his election, he was very regular in his attendance upon the session meetings and attentive and faithful in the discharge of all his Christian duties. For many years previous to his removal to Denver, he was a leading jeweler of Indianapolis, located on the Washington Street corner of the Bates House, now the Claypool Hotel.

JAMES W. BROWN

Everybody connected with the congregation of the First Church during the latter third of the last century and the first few years of the present, knew or had heard of ''Uncle Jimmy Brown.'' He was the son of Elder John G. Brown. He was one of those patient, faithful, capable, and interested church men who do a pastor's heart good. He was made an elder of the First Church on March 7, 1871, and dismissed to the Seventh Presbyterian Church of this city on May 9, 1879, and died December 9, 1911. He was also the treasurer of the First Church for many years. He did not marry until somewhat past middle life. Prior to his marriage he lived for many years with his sisters in the northeastern part of the city. He, with Mr. Ebenezer Sharpe, Mr. Chapin C. Foster and Mr. Alexander Craig, (all at one time ruling elders in the First Church), was one of the organizers of the Sunday School in Peter Routier's carpenter shop, which resulted in the organization of the Seventh Church, to which Mr. Brown later removed his membership.

Of his activities in the First Church the writer is not fully informed, but vividly recalls his capable service to the Seventh Church. He contributed to its support financially; he was faithful in attendance upon all services and for many years conducted a young woman's Bible class in the Sunday School. The late Rev. Charles H. Raymond, who was pastor of the Seventh Church at the time the writer united with it, leaned strongly on the arm of Mr. Brown. He regarded him most highly as did everyone else. Mr. Brown was possessed of some wealth and dispensed it very liberally but was singularly unostentatious, quiet, discriminating and wise in the distribution of it for the good of the church. For a year or two prior to Mr. Brown's union with the Seventh Church, the writer, as superintendent of the Sunday School, had ample opportunity to observe his great interest in that organization. He always came with the lesson well prepared. He had a large class of young ladies and the sustained interest and attendance in Mr. Brown's class were among the gratifying features of the Sunday School work. He taught this class for several years before removing his membership to the Seventh Church, and his interest in this work was doubtless one of the things which led him to take his letter from the First to the Seventh Church. He had the true missionary spirit and was anxious to aid in the upbuilding of a new organization for the advancement of Christ's kingdom.

ISAAC C. HAYES

Mr. Isaac C. Hayes was elected an elder March 7, 1871, and dismissed to the Second Presbyterian Church on September 1, 1874. He was subsequently a member of the Memorial Presbyterian Church of this city,—one of those who were most interested in the latter church and instrumental in its founding. He was a well known business man of Indianapolis and for many years was also most highly regarded as a man of deep piety and great interest in the work of the church. He believed in the scriptural injunction to ''train up a child in the way he should go and when he is old he will not depart from it.'' This is illustrated by the devoted lives of his children. One of them, Rev. Frank Hayes, studied for the ministry and has long been a successful pastor; the other, Miss Aurilla Hayes, married the Rev. H. G. Rice, of DeGraff, Ohio, who is now pastor of the Presbyterian Church of that place. Elder Hayes died April 19, 1906.

LEVERETT B. WALKER

Mr. Walker was elected an elder on March 30, 1871, and removed from this city to Detroit, Michigan, the same year. The records indicate that he was a valued member of the church and faithful as an elder during his residence here.

ASAHEL M. BENHAM

Mr. Benham was ordained to the office of elder March 30, 1871, and dismissed November 3, 1873, but the place to which he removed is not indicated. During his membership in this church both he and his wife were members of the choir and prominent in musical circles of the city. He and his brother Henry took a full part in all the activities of the church. They were proprietors of a music store in Indianapolis, and the publishers of Benham's Musical Review.

CHAPIN C. FOSTER

Mr. Chapin Clark Foster was ordained as an elder of the First Presbyterian Church on September 25, 1879, and died June 28, 1916. He was active in Christian work in the Sunday School and as a ruling elder, prominent in movements of benevolence, and was for many years closely associated with the work of the Indianapolis charity organizations. Elsewhere he has been spoken of as the optimist of the session of the First Presbyterian Church. He always looked on the bright side of things. He, with others, helped to organize a little Sunday School in Peter Routier's carpenter shop on Virginia Avenue and Pine Street, which afterward became the Seventh Presbyterian Church. He went about doing good with a cheerful smile and a welcome hand extended to all with whom he came in contact.

Mr. Foster was the youngest of five sons of Riley and Sarah Foster and was born at Vernon, Ind., April 15, 1847. He attended Vernon Academy until 1863, when he entered what is now known as Butler College, then called the Northwestern Christian University. He left college at seventeen to join the Union Army, enlisting in the 132nd regiment of Indiana Volunteers, with twenty-two young men, his friends and companions from Vernon, Ind., all of whom enlisted in the same regiment. When the recruiting officer saw his following, he offered him a lieutenancy which he declined, saying he preferred to stay with the boys. It is said that in order to make a soldierly appearance when he applied for enlistment, he exchanged his new suit of clothes for a faded uniform worn by a former soldier in order to make a better appearance before the enlisting officer. He was sent to Georgia at once with his regiment and made an excellent record as a soldier, and on his return to Indianapolis at the close of the war he was appointed disbursing officer of the Deaf and Dumb Institution, a position of trust which he held for six years.

Before taking this position he was for awhile a member of the United States Commission which passed on the claims of citizens of Indiana who had suffered financial loss by the raid of the rebel General Morgan, who had crossed into southern Indiana with his confederate troops during the latter part of the war. For a time Mr. Foster was secretary-treasurer of the L. S. Ayres Company and subsequently was engaged in the wholesale and retail lumber business in which he continued until his death.

All five of the Foster brothers were soldiers of the Civil War and four of them saw active duty. One brother, William Foster, was in delicate health and acted as a recruiting officer, but the other four were sent to the front and one, Robt. S. (Sandy) Foster, became a major general in the Union Army and was present at Lee's surrender. Two other brothers, Edgar and Wallace, were captains.

In addition to his civic and military activities heretofore mentioned, Mr. Foster was a charter member of the George H. Thomas Post, G. A. R. He was a charter member and first president of the Columbia Club after the latter's permanent organization, succeeding Mr. Edward Daniels, also a member of our church who was at the head of the campaign organization of the club created in 1888 to further the election of Elder Benjamin Harrison as President of the United States. Mr. Foster was also the first president of the Country Club. He was twice president of the Manufacturers' Association and president of the Indiana Association of Lumbermen and held various other positions of prominence and trust.

He died of heart failure, after a few hours' illness, at his home on June 28, 1916, aged sixty-nine years. The funeral services were conducted by his long-time friend and pastor, Dr. M. L. Haines, and his nephew, Dr. J. S. Hanly, president of Franklin College.

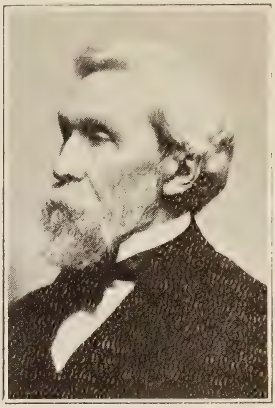
EBENEZER SHARPE, II

Mr. Ebenezer Sharpe (the second), who became an elder of the First Presbyterian Church on September 25, 1879, was a grandson of Mr. Ebenezer Sharpe elsewhere referred to in these

ELDERS OF FIRST PRESBYTERIAN CHURCH

CHAPIN C. FOSTER

EBENEZER SHARPE II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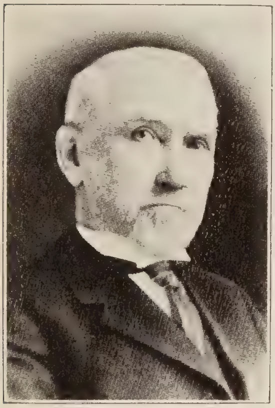
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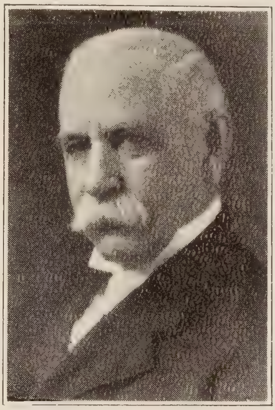
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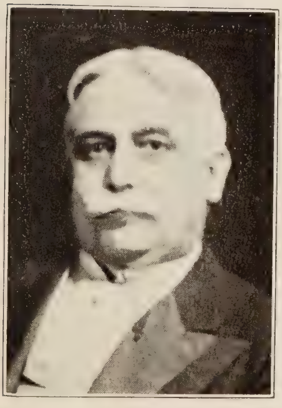
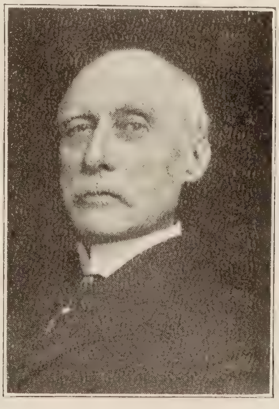
ALBERT BAKER


HUGH H. HANNA


THOMAS C. DAY

HENRY C. SICKELS

sketches. Mr. Sharpe was the son of Mr. Thomas H. Sharpe, and the father and son served together as members of the session from September 25, 1879, until Mr. Ebenezer Sharpe was dismissed by letter in November, 1882, to the Presbyterian Church in Helena, Montana, to which place he removed. He was born in Indianapolis July 27, 1840. He died April 19, 1901.

Mr. Sharpe, like his father, was always active in Christian work. While a busy business man in his position in connection with the prominent banks of this city, he found much time to devote to church work. He was active in the Sunday School, in the Young Men's Christian Association, in missionary work and in all religious undertakings. He was one of the First Church members who aided in the organization of the Seventh Presbyterian Church Sunday School. (See sketch of elder James W. Brown.) The writer has recently obtained the following tribute to Mr. Sharpe from one who knew him intimately, and is glad of the privilege of incorporating it in this sketch as a deserved tribute to one of the best known young business men and one of the most active young Christian men in his earlier career in Indianapolis:

> ''In his missionary work, Ebenezer Sharpe was one of those who literally go into the highways and byways and compel, by earnest persuasion, the wayfarer to come in. He, with others, organized, in a small carpenter shop on the South Side, a little Sunday School, and became the first superintendent. The parents of the children and their friends, a handful of people, formed the nucleus of what has grown into a large and flourishing Seventh Presbyterian Church in Indianapolis.''

WILLIAM B. WILSON

Mr. Wilson was elected an elder December 1, 1881. He had previously been ordained to the office and was dismissed on August 21, 1883, when he removed to Beatrice, Nebraska. Mr. Wilson is known to have been a man of very high character and a great favorite in the church. It is also said that he was one of the best superintendents of the Blind Institute of this city who ever held that important position. He was the father of Honorable W. W. Wilson, a prominent lawyer of Beatrice, Nebraska, who was at one time a member of congress from his district.

GEORGE F. HERRIOTT

Mr. George F. Herriott was born at Franklin, Indiana, on November 15, 1840. He died at St. Louis, Mo., December 31, 1900. He became an elder of the First Presbyterian Church of Indianapolis (where he resided for several years) on December 1, 1881. He enlisted in the Third Indiana Cavalry 45th Regiment, at the beginning of the Civil War and was made a first lieutenant. He served during the war in Kentucky and in the Tennessee Campaign and was with General Sherman on his celebrated March to the Sea in 1864. Banta's history of Johnson County gives the foregoing facts, but Mr. Herriott was subsequently promoted and transferred to another regiment. The statement is made on his tombstone in Greenlawn Cemetery, Franklin, Indiana, that he was ''Major, Tenth Indiana Cavalry.''

He was prominent in business life in Franklin, being the owner and manager of the Suckow Milling Company. Subsequently (about 1878) he removed to Indianapolis and engaged in the live stock commission business with Thomas Guthrie at the Union Stock Yards.

Mr. Herriott bore a striking facial resemblance to General U. S. Grant, and it is said that when he was introduced to political gatherings he was occasionally presented as the physical prototype of General Grant. He was once or twice nominated for Treasurer of Indiana on the Republican ticket but was defeated together with his party.

For a time he was located at Guthrie, Oklahoma, before the boom days, and is said to have started the first national bank in that city.

The writer remembers Mr. Herriott as a man of deep religious convictions and recalls his faithful attendance upon the Presbyterian Church at Franklin, Indiana, of which the writer's uncle was then pastor. Subsequent to his removal to Indianapolis he united with the First Church and was later made an elder, which office he held and filled most acceptably until his removal from the city, when he received his letter of dismissal to another church on March 24, 1890.

ROBERT S. McKEE

Mr. McKee was a descendant of the McKees who were Scotch Covenanters who had been driven out of Scotland and settled in Ireland. He himself was born in Cullytavy, Downpatrick, County Down, Ireland, January 8, 1823. When only thirteen, he came to Philadelphia to join his brother, William, who had settled there. He went to work with a transport company engaged in transporting goods over the mountains between Baltimore and Wheeling. In 1847 he floated down the Ohio River on a flatboat and located at Madison, Indiana, at which place he engaged in the wholesale grocery business and was a factor in the management of the National Branch Bank at Madison. He removed to Louisville in 1865 and engaged in the wholesale grocery business. He removed to Indianapolis in 1872 and organized the wholesale boot and shoe house of McKee & Branham. He was also a director of the Indiana National Bank and was the first secretary of the Belt Railway and Stockyards Company.

Mr. McKee was a man of positive character as his Scotch-Irish descent would suggest.

He was elected an elder of the First Presbyterian Church on September 21, 1882, and held that office until his death on June 12, 1903. The older members of the church will long recall his firm attitude in matters of the church upon which he had decided convictions. For many years, on communion Sunday, at the close of the Lord's Supper, it was the custom in the First Church, for the congregation to sing the long meter doxology immediately preceding the benediction, and those who knew Mr. McKee during his membership in the First Church, will recall that he always led the congregation in singing this time-honored and sacred closing hymn.

WILLIAM HENRY HARRISON MILLER

Mr. W. H. H. Miller was born at Augusta, New York, September 6, 1840. He was made an elder of the First Presbyterian Church on September 21, 1882. He died at Indianapolis May 25, 1915. He was a graduate of Hamilton College in the class of 1861. He taught school at Maumee City, Ohio, for a short time and enlisted in the 84th Ohio Infantry in May, 1862. He studied law with Honorable Morrison R. Waite, afterward Chief Justice of the United States Supreme Court. For a while he was superintendent of the public schools at Peru, Indiana. He was admitted to the bar in Peru in 1865 and practised a short time there and afterwards at Fort Wayne, Indiana, at which place he attracted the attention of General Benjamin Harrison by the high quality of his legal attainments. Through this relationship he afterwards came to Indianapolis and in 1874 became a law partner of General Harrison in the firm of Harrison, Hines and Miller. His attainments were of such high order that his practice was largely in the United States Court and the Supreme Court of the state. He and General Harrison were intimate friends, and he was a confidant and adviser of General Harrison during the latter's candidacy for President in 1888, and naturally was chosen to the position of Attorney General of the United States by President Harrison when the latter was inaugurated. Aside from his position in connection with the public schools at Peru, he never held any public office until he was appointed Attorney General of the United States. He was not a politician, but a high-toned Christian statesman and an eminent lawyer.

At the close of the Harrison administration, Mr. Miller returned to Indianapolis and resumed the practice of law. He was a man of dignified, serious bearing, and ordinarily of remarkable self-restraint in his professional and personal relations. He was genial and kindly to those with whom he came in contact and the writer remembers very vividly the pleasure he enjoyed in the personal acquaintance with Mr. Miller when the latter, for a time, was under his professional care. This was toward the close of Mr. Miller's life and the latter recognized that his career was near its end. To a word of encouragement from the writer, the patient smiled and replied, ''Well, doctor, you are trying to cheer me up, but I think I can best illustrate my own point of view by telling you a little story.'' Then he said: ''A friend went to John Quincy Adams shortly before Mr. Adams died and told him he was looking very well, and he hoped he would have many years more of life. Mr. Adams replied, 'My friend, my landlord gave me notice long ago that my lease has a limited tenure, and that the lease will not be renewed, and that I may be expected to vacate this earthly tenement on short notice.' "

In closing his memorial address on Mr. Miller before the Indiana Bar Association, Charles W. Fairbanks, former Vice-President of the United States, said, "Our friend has gone to enjoy his well earned everlasting rest; a fine type from every angle, a fine type of citizen and patriot. In life he walked the straight and narrow path of Christian duty. Dear friend, lover of your country and your country's God, farewell."

JOHN HAMPDEN HOLLIDAY

When John Hampden Holliday died, it is no wonder that Indianapolis mourned his loss as that of her "First Citizen." This tribute was well-deserved because of his upright character, fidelity, clear judgment, and the multitude and excellence of the important public services he had rendered.

Mr. Holliday was born in Indianapolis, on May 31, 1846. He united with the First Presbyterian Church as a young man and was made an elder on January 27, 1887. He spent his entire life in this city, dying here on October 20, 1921. Only a few of the things he did can be referred to in this sketch because of the multitude of his activities. He was a graduate of Hanover College and served longer as a member of her board of trustees than any other man. He was a soldier in the Civil War, enlisting for 100 days at the beginning of the war. During that enlistment he served in the Tennessee campaign, and at the end of the short period for which he had enlisted he was mustered out and applied for re-enlistment in the 70th Indiana Regiment, of which Ex-President Benjamin Harrison was then the colonel. Either because his health had been impaired during the service already given or for some other reason, he failed to pass the medical examination for re-enlistment. He had studied law, and had also been a newspaper reporter, when he conceived the purpose of founding an independent afternoon newspaper, and established

The Indianapolis News of which, for many years, he was editor and proprietor. After long and arduous service as an editor and owing to impaired health, he relinquished his newspaper work and organized The Union Trust Company, of which he was made president. Later, after improvement in his health, he resigned this position and created *The Indianapolis Press,* of which he was editor and proprietor. He later transferred this paper to the News and returned to his activities in the Union Trust Company of which he was again made president. He was held in the highest respect by other financiers here and elsewhere. He was a philanthropist who believed in administering his bequests during his own lifetime and while many of them were quietly and unostentatiously bestowed,. others are matters of public knowledge. His liberality was shown not toward the church of his choice alone, but was widely disseminated. Mr. and Mrs. Holliday gave their beautiful country estate just north of the city on White River to the city of Indianapolis to be used as a park. He contributed to the financial needs of the Indianapolis Charity Organization of which he was for many years president. He was for years a member of the State Board of Charities. He suggested and helped to organize here and contributed to the Immigrants' Aid Association,* created to promote better living conditions among foreigners, which resulted in the establishment of what is known as the Foreigners' Home. He was long a member of the Board of Trustees of McCormick Theological Seminary at Chicago, to which he contributed liberally for many years. It would be much easier to enumerate the enterprises for public good in Indianapolis which he was not actively assisting and supporting, than it would be to name those in which he did participate, because of the multitude of the latter. His dominating characteristics were sanity, sincerity, and simplicity, a trinity of virtues which made him unusually capable of coming to wise conclusions; he was singularly proof against influences or suggestions that were not carefully thought out and distinterestedly presented to him.

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*See page 411.

He was a member of the First Church for the greater part of the seventy-five years that he was a citizen of Indianapolis. It is in Mr. Holliday as a churchman that we are chiefly interested. He has so recently passed from among us that few of the present generation need to be told of his activities as an officer and member of our organization. Rare indeed was the occasion when he did not attend the meeting of the session. Always at such meetings he listened attentively to everything that was presented. His conclusions were usually quickly arrived at and tersely and clearly expressed. His interest in every detail of the church's life could be gathered by his fellow members of the session by the familiarity with the activities of the church displayed in his comments. He was known to all as a faithful church officer but he was also better known as a faithful attendant at the weekly prayer meeting and the regular services on the Lord's Day. At the former place he was regularly present and his voice was often heard in appeals to the throne of grace. When he died the whole church was in sincere mourning, in which the entire community joined. The main audience room was filled on the occasion of the memorial service at which former Vice-President of the United States, Thomas R. Marshall, made the principal address. At its formal action the session said in part:

"Whereas, It has pleased the Great Head of the Church to remove another of His servants from the field of earthly labors to His nearer presence and eternal rest;

RESOLVED: That the session of the First Presbyterian Church recognizes the great loss sustained by it and by our entire membership in the death of our beloved brother, John Hampden Holliday; a loss rendered more severe by his devoted service to the interests of the church;

"That we express our gratitude to Almighty God for vouchsafing to us the benefits derived from his upright, Christian example; for his robust and stalwart manhood; his earnest love for all things pure, honest and of good report; for the sincerity and wisdom of his counsels, his loyalty to his church obligations, and his fearless advocacy of what he believed to be right;

"That we express our appreciation of his life and labors whose influence has been felt in an increasing degree, not alone in our midst, but throughout our denomination; and which will long serve to stimulate devotion to Christ and His Church.''

DR. CALEB CHAPIN BURGESS

Dr. Caleb C. Burgess, for many years one of the leading dentists of Indianapolis, was widely known in the dental profession and to the citizens of this city. His office, long located in the old Odd Fellows Building on Pennsylvania and Washington Streets, was well known to a large portion of the people of our city and was resorted to by many of those who were in need of his professional services. While known for his professional skill, he was better known in the First Church by his devotion to the Master's service. He was a man of deep piety, thoroughly versed in the Scriptures and in Biblical literature, and active in all matters pertaining to the church. He was especially devoted to the Sabbath School. It was said of him, ''Class after class has had his faithful service and the great majority of his pupils were brought into the church by his teaching and example.'' He was a real spiritual force in the church and active as an officer and member. In the office of deacon, which he held for many years, it was his duty to look after the poor of the congregation, and many have testified to the faithfulness of his service.

He was a man of medium height and of agreeable presence, and usually wore a genial smile. He and his wife, also an active member of our church, gave their hearts and hands to every good work.

Dr. Burgess was a native of Vermont. He died at the age of seventy-three on December 16, 1895. He was an elder at the time of his death, having been elected January 22, 1888.

ALBERT BAKER

Albert Baker was born at Evansville, Ind., on November 22, 1851 and was elected an elder April 10, 1890. Retired April 5, 1917. (Living).

HUGH HENRY HANNA

Mr. Hugh Henry Hanna was born in Lafayette, Indiana, on September 19, 1848, removing to Indianapolis in 1880. He was made an elder of the First Church on April 6, 1893, and held the position until April 3, 1919, when failing health compelled him to resign. He died at his home in this city on October 31, 1920. It is regretted that a more adequate sketch of Mr. Hanna's life cannot be given than the present limitations permit. He was a publicist of wide influence who neither sought nor held a political office. He was a financier whose wise counsel, especially at one critical period in America's history, had profound influence on the monetary affairs of our country. He was a leader for years in the manufacturing and commercial life of Indianapolis. He was a churchman always faithful and devoted to his Master's service, and a citizen, friend and neighbor whom Indianapolis people loved and respected.

The World's Work of April, 1902, in commending his forceful and successful work for the gold standard of currency in 1896 and afterward, said he was "the man who made it his business to fight for the gold standard until it became securely clinched; who by his signal energy, made the Indianapolis monetary convention a success and has been called the 'hero of a great financial victory.' " In recognition of his services for the gold standard of currency the New York Chamber of Commerce gave a dinner in his honor, at which time he was awarded a gold medal for his work and elected an honorary member of that organization. One of the speakers on that occasion, Mr. William E. Dodge, of New York, said of him, "I really think we have no military or naval hero who has carried a battle more wisely, with more genius, and with more true strategy than he, and he has been so honest about it, so kind and so true. Everybody in Washington knew him and everybody loved him. Several gentlemen there told me he had more influence than any other man in the Capital because he had absolutely no selfish motive."

For his distinguished efforts toward the establishment of the gold standard of currency, the New York Chamber of Commerce further honored Mr. Hanna by placing his portrait upon its walls. He later was appointed by President Roosevelt on the commission to devise a plan for an international gold standard system of exchange.

He was always interested in Indianapolis and ready to help in all good causes. He had much to do with the organization of the benevolences of the city and for many years took active part in their administration. The Art Institute owes much to him. He was also a moving, active force in the commercial life of the city.

In personal appearance and bearing nature had been generous to him. He was kindly and gracious in manner and always tactful, forceful and clear in presenting his views.

In our church, Mr. Hanna was a familiar figure. He was interested in all church affairs and activities. He had a special passion for missions and those who were permitted to be associated with him in the session will never forget the emphasis he always placed upon mission work. ''Go ye into all the world and preach the gospel'' meant literally what it said to him. He loved the prayer meeting and was faithful in attendance upon it, usually manifesting his interest by speaking or praying with a voice and words that carried conviction of his sincerity.

His influence in maintaining the elders' prayer meeting on Sunday morning in the pastor's study before divine worship, was constant.

His long time friend and fellow elder, Mr. John H. Holliday, wrote the notice for our church bulletin of the Sunday after Mr. Hanna was called to receive his coronation, and Mr. Holliday portrayed Mr. Hanna's religious life so admirably that this tribute to his memory would not be complete without it:

A Memorial to

MR. HUGH HENRY HANNA

''Last Sunday morning, just as the people were gathering for the morning service, word came that our beloved brother, Hugh Henry Hanna, had been called home after a brief illness. It was a great shock, especially to those who had attended the prayer meeting service on Thursday night, at which he had spoken with more than usual vigor and devotion, closing the meeting with a call to more earnest consecration and better service for the Master in promoting His kingdom through the work of this church. It came also as a shock to the community of which he had been a prominent and valuable member. The press has given the particulars of his life and achievements, but it is fitting that something should be said of his church life on this page, where he has voiced his hopes and appeals for the deeper consecration of the church and the means to secure it.

"Mr. Hanna, as a member and officer, was devoted to the service of the church. A regular attendant upon the prayer meeting, he not only gave voice in prayer and praise, but gave wise counsel and practical suggestions for the enrichment of the church life. For the past two years he has done this also through the Bulletin. In two things he was insistently earnest and active —Missions and Tithing. He advocated both with the force of conviction that the Master's command to preach the gospel throughout all the world must be made real to the Church and be obeyed if it fulfills its divine mission. He saw also that in tithing lay the way to build up spiritual life by obedience and service, for the two combined furnish the method and the means to bring the world to Christ. He urged both constantly, planning and praying for their extension. He has done much in the church by exciting more zeal and persistent effort for fruitful service. He believed in the prayer-life and practised it. Under the trials of broken health he has visibly grown in spiritual grace and power and has shown us what the Christian can be. He has demonstrated what good a man can do when led by the love of Christ and inspired by the Holy Spirit. He has gone to his reward, but the memory of his life will abide long in this church as an example of consecration and helpfulness. Who will take up his work? The need for it remains.

" 'Servant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.' "

THOMAS C. DAY

Elder Thomas C. Day was born in Bristol, England, on February 28, 1844. Elected April 6, 1894. (Member of present session).

HENRY COE SICKELS

Elder Henry Coe Sickels was born in Indianapolis on October 21, 1857. Elected April 9, 1896. (Member of present session).

JAMES ATWELL MOUNT

Governor James A. Mount was born March 23, 1843, and died January 16, 1901. He was chosen an elder of the First Presbyterian Church on April 7, 1898, serving faithfully and efficiently until his death. He was a farmer by occupation, having purchased from his father the original homestead on which he himself was born in Montgomery County. This farm, called Willowdale Stock Farm, was known throughout the state.

When nineteen years old, at the beginning of the Civil War he enlisted in Company D of the 72nd Indiana Volunteers, and served during the greater part of the war as a member of General Wilder's famous brigade.

One of his biographers says, "General Wilder testified to his bravery in volunteering twice for the skirmish line at Chickamauga, when to do so was almost certain death."

Before entering the army Governor Mount's educational opportunities had been limited to the country schools of Montgomery County. After the war he continued his education at the Presbyterian Academy at Lebanon, Ind.

For many years he was in great demand over the state as a lecturer on advanced farming methods and addressed many farm institutes and other organizations in his efforts to elevate and advance the farming industry.

In 1888 he was nominated over his own protest as joint senator from Montgomery, Clinton and Boone Counties, and elected the fall of that year. He made such a favorable impression during the time he served in the state senate and gave such disinterested and capable service that statewide attention was attracted to him. He served as state senator for four years and in 1896 he was nominated and elected governor of Indiana, serving with distinguished credit for four years.

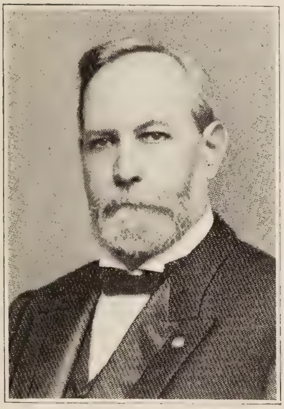
He had been an elder in the Bethel Presbyterian Church of Shannondale, Montgomery County, with which he united when he was eight years old. He had succeeded his own father as an elder in that church. The latter had been a charter member and for years a ruling elder. He was also for many years clerk of the ses-

ELDERS OF FIRST PRESBYTERIAN CHURCH

JAMES A. MOUNT

CHARLES LATHAM

WM. N. WISHARD, M. D.

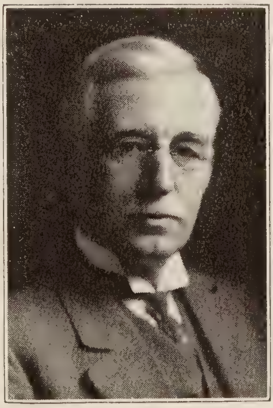


AUGUSTIN BOICE

ARTHUR N. DWYER

DAVID ROSS, M. D.

JOHN F. WILD



CHARLES W. MAYER

JAMES W. LILLY

sion of the Shannondale Church and had, in addition, for a long time taught a Sabbath School class. He reverenced his father's memory and upon one occasion said, "My father was an elder in the Presbyterian Church for fifty years and he was never too old to attend Sunday School, prayer meeting and all the services of the church."

Governor Mount, during his gubernatorial service, continued his interest in the church and its many activities, and was chosen Vice-Moderator of the General Assembly of our denomination at a meeting held at Winona, Indiana, in 1898.

Upon coming to Indianapolis he united with the First Presbyterian Church and immediately manifested his interest in all its activities. He had a large Bible class and was faithful in his attendance upon Sabbath School, prayer meeting and all the services of the church, including the meetings of the session of which body he was a member for about three years immediately preceding his death.

He was a man of remarkable industry and intelligent devotion to everything he undertook, and, when he united with the First Church, he quickly and naturally became a helpful and active participant in the church's organization and seemed at once to fit into our group just as though he had long been one of us. He died on January 16, 1901, only a few days after his term of office as governor of Indiana had expired.

The following appreciation of Governor Mount was entered upon the records of the session at the time of his death:

"The session desires to put upon record an expression of its sense of the great loss that has befallen the church as well as the commonwealth of Indiana in the death of Governor James A. Mount. Coming to this church four years ago and identifying himself with it, he has since that time served it in the office of ruling elder with exceptional zeal and fidelity. Even in the midst of the multiplied and exacting duties of his office as chief executive of the state, he gave to the church regular attendance and hearty coöperation in its activities.

"The large Bible class for young men, which he organized and taught, is a monument to his ability as a student of God's Word and the supreme place which he gave to that Word as the rule of his life. His conscientious fidelity to high ideals and his consistent and earnest Christian life among us, made his influence for good exceptionally potent.

"To the high respect and the honor in which he was deservedly held throughout the state for his faithful and wise administration of its government, we, his associates in the sacred relationship of the church, desire to add our tribute of esteem of his personal character as an upright and conscientious servant of God and a loyal and devoted office bearer in the Presbyterian Church."

CHARLES LATHAM

Mr. Charles Latham was born August 31, 1845. He was elected an elder April 4, 1901. He retired from the eldership April 15, 1915, because of failing health, and died July 1, 1915. He was a brother of the late Mr. Henry Latham, and the Latham brothers, for considerably more than a quarter of a century, were well known and faithful members of the First Presbyterian Church. Mr. Latham was a man of agreeable personality and was interested, thoughtful and attentive to his duties as an elder. At the meetings of the session he always gave that close attention to the details of the church's work which was characteristic of him in his business life.

WILLIAM NILES WISHARD, M. D.

Elder William Niles Wishard was born at Greenwood, Indiana, on October 10, 1851. Elected April 4, 1901. (Member of present session).

AUGUSTIN BOICE

Augustin Boice was born in Gallia County, Ohio, December 1, 1842. He became an elder of the First Presbyterian Church April 7, 1904, at the same time Mr. Arthur Dwyer was chosen. He died on the 17th of May, 1913. Mr. Boice was a prominent lawyer in Indianapolis and practiced his profession for more than thirty-three years. He was also a man of prominence in affairs of the city. As a young man, on August 7, 1862, Mr. Boice's intense patriotism led him to join the 91st Ohio Volunteer Infantry as a private. He served throughout the Civil War or until near its close and on August 21, 1864, at the battle of Halltown, an engagement incident to Sheridan's campaign, Mr. Boice received a severe rifle shot wound in the right arm, resulting in the permanent partial disability of that member. After the Civil War he continued his educational work and was graduated from Ohio University at Athens with the class of 1869. He located in Indianapolis in October, 1870, and immediately entered upon the practice of law. He became prominent in his profession and continued in it until his death. He was one of the organizers and was also the general counsel for the American Life Insurance Company of this city.

He was long a member of the First Church and faithful in the discharge of his duties as a Christian and as an office bearer in the organization of his choice.

ARTHUR NEWTON DWYER

Mr. Dwyer was born in Fredericktown, Ohio, October 23, 1849. His ancestors were pioneers in that part of the state. He grew up in an atmosphere of piety and culture, and early declared his religious convictions by joining the church. After leaving school he followed the occupation of a millwright. In the early seventies he went to Richmond, Indiana, where he entered the shops of The Nordyke & Marmon Company, removing with them to Indianapolis a few years later. He worked his way up until finally he became the general superintendent and held that position until failing health compelled him to retire from business in 1909. Although his strength was failing, his interest in the church and in life was undiminished until the end came January 24, 1911.

Mr. Dwyer united with the First Presbyterian Church in 1883. In 1890 he was chosen secretary and treasurer of the Sunday School, which offices he held for twenty years. During the same period he served the church as a deacon and subsequently as elder, having been elected to the latter office on April 7, 1904, and remaining a member of the session until his death. His devotion to the church of his choice was sincere and he is remembered by all of the congregation who were privileged to know him as being a man of deep piety, of generous nature, and faithful to his obligations as a Christian and a citizen.

DAVID ROSS, M. D.

Elder David Ross was born at Indianapolis on November 20, 1865. Elected elder April 7, 1904. (Member of present session).

JOHN F. WILD

Elder John F. Wild was born at Noblesville, Ind., on September 9, 1860. Elected April 6, 1911. (Member of present session).

CHARLES W. MAYER

Elder Charles W. Mayer was born at Cincinnati, Ohio, on February 19, 1853. Elected April 6, 1911. (Member of present session).

JAMES W. LILLY

Elder James W. Lilly was born at LaFayette, Ind., on November 10, 1862. Elected April 2, 1914. (Member of present session).

HENRY M. DOWLING

Elder Henry M. Dowling was born at New Albany, Ind., on July 4, 1872. Elected April 8, 1915. (Member of present session).

CHARLES P. EMERSON, M. D.

Elder Charles P. Emerson was born at Methuen, Mass., on September 4, 1872. Elected April 6, 1916. (Member of present session).

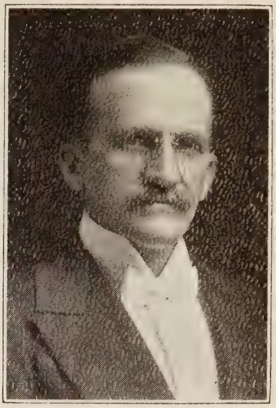
JOHN A. KOLMER, M. D.

Dr. Kolmer came to Indianapolis as a young man and for several years was employed as a clerk in a wholesale house on South Meridian Street. He had an ambition to obtain an education and

ELDERS OF FIRST PRESBYTERIAN CHURCH

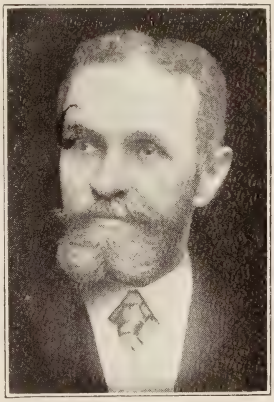
HENRY M. DOWLING

CHARLES P. EMERSON, M. D.



JOHN A. KOLMER, M. D.

WILLIAM G. YOUNG



JOHN F. HABBE

EVANS WOOLLEN

LOUIS C. HUESMANN

ROBERT B. MALLOCH

JAMES H. McCONNELL

to enter the medical profession. The late Rev. Oscar McCulloch became interested in him and Dr. Kolmer entered the night school conducted at the old Plymouth Church and at the same time continued his work in the mercantile house during the day time. Later he went to Philadelphia as a medical student and the distinguished Dr. S. Weir Mitchell became interested in him. As a protégé of Dr. Mitchell he had the entrée into the best clinical channels and he was keenly appreciative of the opportunity which such an association afforded him. He graduated from Jefferson Medical College, Philadelphia, in 1894, and returned to Indianapolis for the practice of medicine after serving for a time as assistant to Dr. Mitchell. He established the Union State Hospital here, a private institution especially devoted to the treatment of mental and nervous diseases, and for a number of years conducted it successfully.

For many years he was a member of the First Church and was recognized as a man of deep piety and consecration. Mr. Hugh H. Hanna, Sr., said of him, "As a member of the church he was faithful to his vows; as a deacon, and later as an elder, he served conscientiously. He lived but a few months after he was chosen an elder. Most of this time was spent on a bed of suffering and he unceasingly prayed for an awakening of the church to its purpose and power for advancing God's kingdom. His faith was strong and his death a victory."

Dr. Kolmer was born on December 15, 1865, at Zotvenbach, Germany, and died September 21, 1917. He had been elected an elder on April 15, 1917.

WILLIAM G. YOUNG

Elder William G. Young was born at Palestine, Ill., on February 5, 1844. Elected November 15, 1917. (Member of present session).

JOHN F. HABBE

Elder John F. Habbe was born in Warrick County, Indiana, on June 18, 1858. Elected April 3, 1919. (Member of present session).

EVANS WOOLLEN

Elder Evans Woollen was born at Indianapolis, Ind., on November 28, 1864. Elected December 29, 1921. (Member of present session).

LOUIS C. HUESMANN

Elder Louis C. Huesmann was born at Dayton, Ohio, on June 20, 1856. Elected April 6, 1922. (Member of present session).

ROBERT B. MALLOCH

Elder Robert B. Malloch was born at Lindsay, Ont., Canada, on April 8, 1879. Elected April 6, 1922. (Member of present session).

JAMES H. McCONNELL

Elder James H. McConnell was born at Marseilles, Ohio, on March 26, 1874. Elected April 6, 1922. (Member of present session).

CHAPTER IV

THE LAST FIFTY YEARS

Historical Paper prepared May, 1923, for the Memorial Volume

By Mr. Jacob P. Dunn

Whether they may ascribe it to chance, to fate, or to Providence, many Indianapolis people esteem it a fortunate thing for the city that Orris K. Coe—father of Mrs. Mary A. (Coe) Thompson, devoted, long-time member of this church—took up his residence here in 1871, and united with the First Presbyterian Church; for it was due to him that Myron W. Reed was called to the pastorate in 1877; and it was due to Mr. Reed that Oscar C. McCulloch was called to Plymouth Church a few weeks later. That each left his impress on the city in a beneficial way is universally conceded.

There were some features of the matter that were quite consistent with the doctrine of an overruling Providence, for it was after a vacillating course, and direct reversal of an earlier decision, that the church finally called Mr. Reed. After the refusal of Mr. Kumler to reconsider his resignation, the church, on September 2, 1875, appointed a committee on supply of eight members, and it labored diligently for more than a year without reaching a satisfactory result. Among various others considered, Mr. Reed, then preaching at Olivet (Congregational) Church, in Milwaukee, was heard by a visiting delegation, but it reported that it ''did not discover in him fitness for the needs of this Church.''

Mr. Coe, who had suggested Mr. Reed, did not abandon his choice. He had been deeply interested in the Wisconsin preacher for twenty years. They had been friends at Watertown, Wis., where Reed, a young lawyer of the place, was converted at some special meetings in the Congregational Church, and united with it. His church friends persuaded him that he ought to enter the ministry, and he went to Chicago to study theology in the seminary there. Then came the Civil War. Reed dropped theology and went out in the Eighteenth Michigan. His ability and knowledge of woodcraft brought him an appointment as Captain of Scouts; he was wounded in the knee by a load of buckshot, in an ambuscade in the Tennessee mountains; he was mildly court-martialed for kicking an insolent colonel out of his tent; and was honorably discharged at the close of the war.

He felt that he had fallen from grace; but his friends persuaded him to resume the ministry, and he made good.

In the Indianapolis discussion, Mr. Coe and his family never ceased to sing the praises of Myron Reed. His son, Henry Coe, was employed in the insurance office of E. B. Martindale, and Mr. Martindale became a Reed supporter. The situation dragged along until January 18, 1877, when, in a congregational meeting after prayer-meeting to consider the financial affairs of the church, on motion of W. R. Holloway, seconded by E. B. Martindale, the committee on supply was instructed to call Mr. Reed. Mr. Holloway told the story in a printed article after Mr. Reed's death, as follows:

''I had met and talked with him, and found that we had many mutual friends in Wisconsin, and among officers who served during the war. I afterward met some of these friends in Washington and inquired about Mr. Reed as a minister. They said he was the ablest and by far the most popular minister in their state. They did not believe it would be possible to entice him away from Milwaukee, but said: ''If you can get him, do so by all means, and you will be more than pleased with him.'' Shortly after my return from Washington, Judge and Mrs. Martindale called at my house and asked me to go to prayer-meeting with them. The Judge said the church wanted to call a minister. The church had been without a regular pastor for nearly two years. He said W. H. H. Miller would read a financial statement, which showed an increasing deficiency, after which he would make a speech in favor of calling someone as a supply, and suggested that I make a motion in favor of calling the Rev. Myron W. Reed for one year as a supply, at a salary not exceeding that which he was then receiving $3600 a year.

''I accompanied them and the program was carried out, my motion prevailing by reason of the almost solid vote of the women members of the congregation, together with Judge Martindale, the Johnsons, and the younger members of the congregation. The older members voted almost solidly against the call. Some of them afterwards said I had never attended a prayer-meeting before in my life, and with Judge Martindale we had converted a prayer-meeting into a ward meeting and carried our point. However they all gave the new pastor loyal support. In less than six months, Rev. James Greene, secretary of the church, said to me: 'It is now proposed to extend to Mr. Reed a call to become our permanent pastor.' I said: 'The year is not up yet. Don't you think you had better wait a while?' He said: 'He is giving perfect satisfaction and the officers of the church feel that it will be best to secure him now or some other congregation will get him away from us. There have been two committees here already from larger cities than Indianapolis to hear him preach, and it will not do to take any chances. We may lose him.' "

The church records show that a protest against Mr. Reed's original call was filed with the session, on the ground that it was contrary to the form of church government to make a call at a meeting set for another purpose; but the session did not take this view, and Mr. Reed duly accepted the call, and began his service February 11, 1877, and was installed October 4. But the satisfaction of the congregation was shown earlier than Mr. Holloway indicates. On May 24, on motion of Benjamin Harrison, Mr. Reed was called as permanent pastor by the congregation, by a unanimous rising vote.

In this connection it is desirable to correct an extraordinary mis-statement in Mr. Holloway's article, which was published in the News of March 9, 1899, and no doubt is treasured in various scrap-books. He states that after the church debt was paid, Mr. Reed's salary was raised to $6000 per annum, but: "In the course of a year or two the financial status of the church was reported to be waning and it was proposed to reduce expenses. It was suggested that the pastor's salary might be reduced to the original sum, making a saving of $2400 at one swoop. It was argued that Mr. Reed did not care anything about money, had few needs and would be satisfied. So the salary was reduced. Mr. Reed did not complain that I ever heard of, except that to me he said that some of his pretended friends who were responsible for the action might live to regret it.''

Nothing of the kind occurred. His salary was never $6000. On May 25, 1882, it was increased to $4500, and remained at that figure during his service. The salary story was put in circulation at the time of his resignation, and was naturally resented by Mr. Reed himself. In an interview in the Journal of March 3, 1884, he said: ''I don't want any misunderstanding about my leaving the church here. The question of salary did not enter into the discussion with me; it did not matter; that is not the question. The point is simply this, I feel that I have done here about all I can do.''

''In what respect?''

''Simply this: There is a new field for me, and something for me to do. The church here is now united, contented and out of debt. The best of feeling prevails. I don't say that I have brought this all about by my own efforts, but I have contributed to it. I want to do there about what I have done here. I have played my thoughts off on this people so long that there is danger of their becoming weary of them.'' There is no reason to question his perfect sincerity. He said the same thing when he announced his resignation on March 2, at the Sunday morning service—''I think probably I have done about as much here as I can do.'' This was on his mind. In that wonderful last sermon of his on Sunday night, March 30, he said:

''In seven years of life like mine, walking freely these streets, a man gets to be known—the good and evil of him. You know what I have done, and I know what I have failed in. You have listened to what I have said, and I have remembered what I failed to say. I have spent some hours on the things I ought to have done and ought to have said.

''I do not belong to the great army of the unpaid and unappreciated. The appreciation has come from the people of whom I expected little. I have said the best things I could and you have taken them at their full worth. I have been conscious that I was speaking to intelligence, to people of experience in life, to people acquainted with the best thoughts of the best men. No one is more surprised at your great unwillingness to let me go and your willingness to still listen than I am, for what I have to say has begun to have an extremely familiar sound to me, I assure you. The art of putting it may be new, but my thoughts are quite old, and I have never been in the slightest danger of being in love with myself. But the wages have come in. I have received and filed away many letters that will ever be a consolation to me in dark days that are sure to come; for God does not often allow a man two congregations like this in two cities like Indianapolis.

''For some reason or other I have been able to help the people, and the people who, as a rule, find little in a preacher to be desired, and little in a church to attract. I have associated more with mechanics than with ministers and perhaps that accounts for things that are seen. And you have done me good. The religion of Jesus Christ is more to me than when I came to this place—much more. I see more clearly what He desires to be done. I see more clearly the value of the Church as an institution. Men may come and men may go, but the Church goes on forever. A phalanx has an advantage of a mob. I realize more the value of a Christian life. My evidences of Christianity have been living. They have walked these aisles. We have had, and now have, in this church, lives of men and women which adorn the Gospel of Jesus Christ—lives of faith, and works of alms and prayer.''

There was no bitterness in his heart. The Journal reporter said: ''As Mr. Reed concluded his remarks he betrayed great emotion which was shared by nearly everyone. There was scarcely a dry eye in the house, and handkerchiefs were freely used. Such a scene was never before beheld in a church in this city.'' But his view was natural enough when one reflects that he was preeminently a mentality, and an introspective one. He sought to instruct, and he did not preach doctrinal sermons. Consider his situation. Suppose the most learned jurist had to speak twice a week for seven years on law, to the same audience. Suppose the most learned chemist, or biologist, or other scientist speaking on his special subject under like conditions. Any of them would be repeating himself within a year; and the work of the teacher is possible because he has new classes each year. The relief to the preacher of Christianity is in the fact that the worshipers are not asking something new. What they want is the old, old story, that is ever new.

While Mr. Reed was a man of strong convictions, he was not impatient of differences of opinion, if they were backed by mentality. This was seen in his intimacy with Oscar McCulloch, for they had differences as well as similarities. Mr. Reed gave this account of their meeting: ''At an alumni meeting at our seminary in Chicago I read an essay on Matthew Arnold's book, 'Literature and Dogma,' a book that taught me how to read the Bible. I read the essay in the evening and the next morning there was a general criticism of my work and of the book.

''The tone of the remarks was unfavorable toward the book and essay. Seminary professors, graduates, and students seemed to agree that the book was dangerous and the essay unwise. Finally Mr. McCulloch arose and said that he had lately read the book while traveling in California, and that he approved its doctrines and thought well of the essay for reasons that he proceeded to state.

''He was at that time pastor of a church in Sheboygan, Wis., and I was near him in Milwaukee, and we soon became better acquainted. Later on I removed to Indianapolis, and was mowing grass in the front yard of my home when a leading man (Dr. O. S. Runnels) of Plymouth Church in that city stopped at the gate to ask me if I knew a minister who would do for Plymouth Church, and I referred him to Mr. McCulloch of Sheboygan. Out of this came the call, and in a short time we were neighbors.''

The two were very congenial; and yet there was something almost bizarre in their going off on hunting trips together, when McCulloch did not believe in killing, and refused to shoot anything. Once, out on the Brulé, Reed and their two guides all shot at a deer, and missed it; and McCulloch chortled with glee. But Reed got more satisfaction in watching McCulloch than he would have received from killing the deer. Both had unlimited courage of conviction. In his memorial sermon on McCulloch, Reed said: ''He had courage. When the Haymarket anarchists were to be executed he thought they ought not to be, and said so on Sunday to the congregation. It was an expensive thing to say, and it cost him criticism and loss of hearers; but he told me that it was born in him to say what he did, and he could not do otherwise.''

If McCulloch had been the survivor, he would have said much the same about Reed, when he shocked his wealthy Denver congregation, in the midst of a desperate strike, when the entrenched miners were fighting the besieging militia, by saying in the pulpit: ''To-night my heart is with the miners at Bull Hill.'' It was more expensive than McCulloch's utterance, for it ended his connection with the church; and yet it also caused the organization of the Broadway Tabernacle Association, under whose auspices Mr. Reed delivered his ''Temple Talks,'' through which he is best known to the world.

It also shocked many of his old friends and admirers in Indianapolis, for they did not understand the meaning of the words. Reed knew that the miners were wrong. His words were an approach to the superhuman prayer: ''Father, forgive them; for they know not what they do.'' It is probable that nobody in any of his congregations ever ran the gamut of hard experience as he had. A runaway boy, he found himself penniless and cold on the streets of New York; and was saved from starvation by accepting the dog's life of a cub on a Newfoundland fishing smack. Later, as a political colporteur, a newspaper reporter, a farm laborer, a student, he slowly made his way to material independence. He knew what it was to be hungry, and cold and friendless. Whatever might be the Divine attributes of justice and wrath, he clung to a God of infinite compassion and mercy; and he knew a Christ who came to help people who needed help. He tried to follow that Christ.

He used to teach that there was no fire now for the Christian—that the yoke was easy and the burden light—but our religious fire prevention works only at seasons. You may admire the Kaiser to your heart's content in time of peace, but you do it at your peril in time of war. Reed had made no secret of his faith to this Denver congregation. But they could not follow him in time of stress. They very naturally could not get up to his system of putting yourself in the other fellow's place long enough to understand why he was taking chances of being shot to death for a theory of economic justice.

Much of this displeasure with Mr. Reed wore away as the emergency departed, for he had made many friends of the mammon of unrighteousness, even though he had never gone out of his way to do it. He went on to the end indomitable, unafraid, and with his preponderating devotion to service. In his last public utterance, at a funeral December 11, 1898, he said: "I don't think old age is to be sought after. I don't want to linger on the threshold of the stage. While I can be of any use there, I am willing to remain." His death knell, January 30 following, brought sadness to many. It is said that ten thousand outsiders came to Denver for his funeral. Certainly there were more real mourners in the city on that occasion than on any other in its history. The services were conducted by ministers of the Methodist and Congregational churches, and the eulogies were pronounced by a Jewish rabbi and a Catholic priest.

In a material way, the important event of his connection with the Indianapolis church was the payment of its debt. The same meeting that called Mr. Reed directed the funding of the debt by a mortgage for $16,000 payable in five years. It weighed on his mind, and it may seem strange that he did not take up provision for its payment before he did; but the obvious reason was the existing financial condition of the community. There were few places harder hit than Indianapolis by the panic of 1873 and the long depression following which reached its turning point with the resumption of specie payments January 1, 1879. There was a long train of bankruptcies and business failures that played havoc, especially with old families whose property was largely in real estate; and it left wounds that had their effects long after, as may be noted in the succession of bank failures, the State and Indianapolis savings banks in 1878, the Central, and Woollen, Webb & Co. in 1882; the Indiana National and First National in 1883—the latter reopened, but closed up in 1886; Fletcher and Sharpe and A. & J. C. S. Harrison in 1884, and Ritzingers in 1886.

Reed understood the effect of hard times on church relations.

As he said, he had read Buckle, and agreed with him that bad crops lessened the marriage rate—that when crops were poor ministers were seen seeking other employment to eke out their salaries. It is not easy for any man to lament the woes of others when he is in deep trouble himself. He deferred action on the church debt until within sixty days of its maturity; and then he had lithographed, and sent out the following letter, all on his own responsibility:

''Indianapolis, Ind., April 20, 1882.

Dear Sir:

The debt on the First Presbyterian Church can be paid if each individual interested, not measuring his duty by that of others, will do what he can. What each gives or withholds is a matter for the private mind and conscience to decide, wholly independent of the action of others. This correspondence will be regarded by me as strictly confidential. If the result should be what I expect, it will be announced in due time. If the attempt to remove the great hindrance fails, nothing will be said.

Yours truly,
Myron W. Reed.''

Inclosed with this was a blank note payable to the First Presbyterian church ''only when Sixteen Thousand Dollars in like subscription has been pledged.'' Nothing was given to the public until at a congregational meeting on May 17, when the pastor reported hopeful progress, and suggested coöperation. Several new subscriptions were made; some increased their subscriptions fifty per cent; and the meeting adjourned to the next night, after prayer-meeting. The meeting on the 18th resulted in a general determination to see the project through, and adjournment for one week. On the 25th it was announced that the subscription was only $1400 short; and that was expected from two members then returning from Europe. A member then said he would be responsible for any deficiency after the two absentees were heard from; and the thing was done. The evening service on June 25 was made a meeting of praise and thanksgiving for the deliverance.

Myron Reed was not an easy man to follow in a pastorate. A supply committee was promptly appointed on April 3, 1884, and some rather stiff resolutions adopted, one of which was that no candidate be invited to visit the church and preach. The committee recommended two calls, which were made and declined. Nearly a year passed, and the church was showing signs of restlessness. Several members had taken pews at the Second Church, and others were attending elsewhere. Governor Conrad Baker remarked to his son Albert: ''Why wouldn't your college-mate Haines be a good man for your church?'' Albert replied that he thought he would; but that their friendship and intimacy were such that he felt a hesitancy about proposing him. ''Why not get someone else to propose him?'' asked the practical father. The son accepted the counsel, and laid the matter before H. J. Milligan, of the supply committee. Mr. Milligan accorded with enthusiasm, and made the nomination to the committee.

John H. Holliday was sent on to hear Mr. Haines, and reported that he had not talked with him five minutes until he was satisfied he was the man the church needed. He also took the liberty of inviting Mr. Haines to visit the church and preach, notwithstanding the resolutions to the contrary. Mr. Haines, who was then pastor of the Dutch Reformed Church at Astoria, L. I. came to Indianapolis and preached on February 8, 1885; and on February 26 the congregation, by a unanimous rising vote, called him to the pulpit. Mr. Haines accepted, and preached his first sermon as pastor on April 5; he was received into membership by the Presbytery on April 7, and installed on April 12.

The wisdom of the selection is evidenced by the period of service of Dr. Haines. Previous to his, the longest term was that of Dr. Gurley, which was eight years and eleven months. Next was Dr. Nixon's term of eight years; and next Myron Reed's stay of seven years and two months. Mr. Reed was the tenth installed pastor in the first fifty-five years of the church. On April 5, 1910, the church celebrated the completion of the twenty-fifth year of the pastorate of Dr. Haines, and the committee, in its invitation, said: ''This is one of the most notable events in the life of the church, no previous pastor having served as much as ten years; and it is equally notable in the life of Dr. Haines, as few ministers ever remain so long in one connection. * * * When we remember how his life and ministrations have blessed us all these years, how he has labored so effectively in building up the church, how he has been a warm friend and true shepherd in health and sickness, in joy and sorrow, we should feel a deep debt of gratitude and rejoice that this celebration will give an opportunity for some acknowledgment of it.''

Without any consultation with the other members of the history committee, the writer ventures the suggestion that this statement outlines the cause of this long service, continued actively until 1920, and rounding out the church's first century as Pastor Emeritus. Without any disparagement to the noble list of men who preceded him, Dr. Haines has been a pastor as none of them were—a personal pastor. There has never been a member of the church who did not realize that in Dr. Haines he had a sympathetic friend—not an official friend, but a personal friend. A dozen years ago I wrote of him that if he were among the Indians, they would name him Al-wa-non-dah, or Everybody-Loves-Him, and I retain that faith. There have been times when various members of the church have disagreed with him, over matters that, with other pastors, might have led to rupture; but love ''beareth all things, believeth all things, hopeth all things, endureth all things.'' Nobody could quarrel with Dr. Haines, because he is unable to quarrel. If completely exasperated with a man, he might possibly offer to pray with the offender, but even that only in an extreme case.

If any person should suspect me of being a prejudiced witness, I submit to an unbiased world that Benjamin Harrison and John H. Holliday were conservative in their judgment and expression; and yet at a public church meeting, Benjamin Harrison said of Dr. Haines: ''I thank God for a pastor who preaches Christ crucified, and never says a foolish thing;'' and John H. Holliday added: ''and never does a foolish thing.''

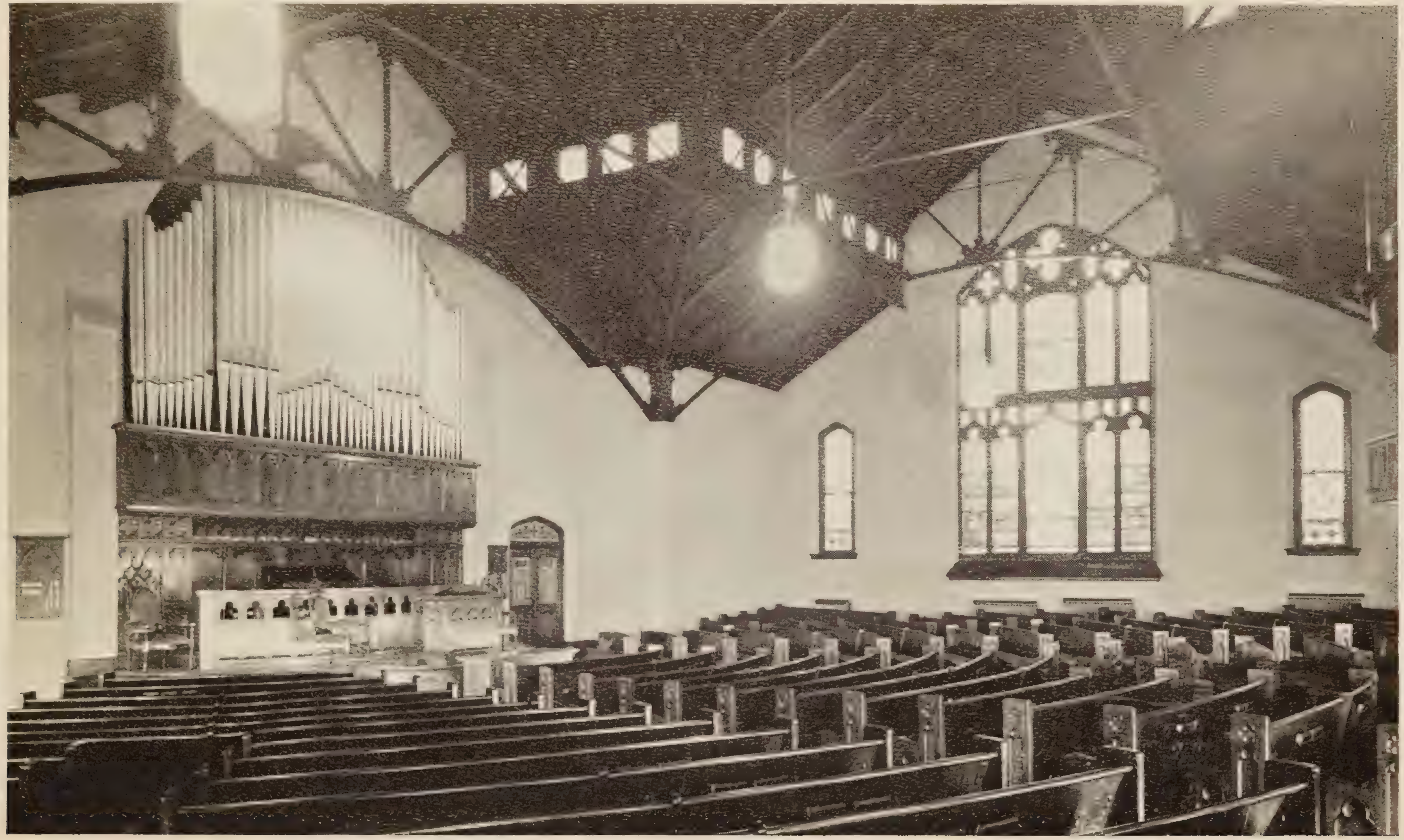
Under his ministrations the life of the church has naturally been for the most part a quiet growth in grace, and especially in knowledge of the religion of Christian love. It may be doubted that many members of the congregation could pass creditable examinations in the Confession of Faith, but they have developed faith in the doctrine of a favorite poem of Dr. Haines—

"The love of home and native land,
The love that springs in son and sire,
And that which welds the heart and hand
Of man and maiden in its fire,
Are signs, by which we understand

"The love whose passion shook the Cross;—
And all those loves that, deep and broad,
Make princely gain of piteous loss,
Reveal the love that lives in God
As in a blood-illumined gloss."

In a material way, the outstanding event of Dr. Haines' pastorate was the removal to the fourth church building occupied by the congregation. In 1899 the national government decided to acquire the entire block on which the church at New York and Pennsylvania streets stood, as a site for a postoffice building. At a special meeting, on June 22 of that year, on motion of Thos. C. Day, the trustees were authorized to convey the church property to the government for $60,000. Some of the property-owners in the block asked prices that were considered exorbitant, and the government condemned the entire property. The appraisers fixed the value of the church property at $65,000, and that sum was received for it.

On July 23, Dr. Haines, Benjamin Harrison, Hugh H. Hanna, John H. Holliday, Elijah B. Martindale, Medford B. Wilson, Harry J. Milligan, Henry C. Long, Albert Baker, James W. Lilly, Joseph H. Pattison, John F. Wild, Charles Latham, Evans Woollen, and Thos. C. Day were appointed a committee to select a site for a new church; and February 7, 1901, reported that they had selected and purchased the site at the southeast corner of Delaware and Sixteenth streets, 140 feet on the former, and 180 feet on the latter, for $24,000. At the same meeting John H. Holliday, Chapin Foster, Hugh H. Hanna, Benjamin Harrison and Dr.



AUDITORIUM OF FIRST PRESBYTERIAN CHURCH, INDIANAPOLIS, 1923

Haines were appointed a committee for building the church. Benjamin Harrison died in the month following and was replaced by James W. Lilly. Dr. Haines resigned from the building committee in December 1902, and was replaced by John F. Wild.

As the government desired early possession of the property, the congregation met for several weeks in the High School building at Pennsylvania and North streets, and December 8, 1901, removed to a temporary building which had been erected on Alabama street near Fifteenth, and which was dedicated on that date. This building cost $2,137.50, and was later sold for $900. It has since been occupied by All Souls Unitarian church. The corner stone of the new church was laid on June 26, 1902, with interesting ceremonies. The same stone was used that had been used in the second and third buildings; and the documentary material originally placed in it was resealed in it, with later documents. As the building fronted west, the stone was laid at the northwest corner instead of the northeast, as customary. In the absence of Dr. Haines, who was in Europe, John H. Holliday, chairman of the building committee, presided and laid the stone.

The Sunday-school room of the new church was first occupied on June 7, 1903, the main building on October 4, 1903, when it was dedicated. In the final report of the building committee, on April 6, 1905, it was said that the total cost of the new home was $108,321.40, of which $24,100 was for the ground. All of this had been paid but $7,000. The committee said: ''A comparison of the cost of this church with the old one is interesting. The ground at the corner of Pennsylvania and New York streets, which cost $13,500, was only about half as large in area. The total cost of the site and building was about $105,000. This did not include the organ, and we do not know whether it included any of the furnishings. It was a brick building and had considerably less room than this one.

''The cost of this building and site has been a little over $3,000 more, which includes furnishings and the rebuilding of the organ, the latter item alone nearly covering the difference. Thus we have about twice as much ground, and a stone church much larger, more commodious, and far better equipped, for about the same cost.''

It may be noted here that on February 27, 1902, Dr. Haines was given a vacation of six months on account of his health; and Rev. John Walter Parker, a talented young minister, was called from Greensburgh as stated supply during his absence. Mr. Parker also suffered ill health, and early in August went to Winona Lake for a vacation of three weeks. He did not improve, and went to the home of his father, at Converse, Ind., where he died August 23. Mr. Parker was born at Edinburgh, Ind., September 29, 1867. Excepting Dr. Haines, who was born at Aurora, Ind., May 4, 1850, he was the only pastor of this church who was a native of the state. He was educated at Wabash and Princeton, graduating from the Theological Seminary in 1895. He worked for a time in New York missions, and was then called to Greensburgh, where he labored for five years.

In the spring of 1912, on account of the increased duties of the pastorate, it was decided to obtain an assistant minister, and Rev. Louis W. Sherwin, of Auburn, New York was secured. He was a graduate of Allegheny College, Meadville, Pa., and of Auburn Theological Seminary; studied for a year at the Boston University Divinity College, and was for some months in charge of the Y. M. C. A. work among medical students at Philadelphia. Mr. Sherwin was a licentiate of the Presbytery of Auburn, and was ordained by the Presbytery of Indianapolis on June 23, 1912; on which occasion he was also welcomed as assistant minister. Mr. Sherwin remained with the church for three years, and resigned to accept a call to the pastorate of the Second Presbyterian Church of Oil City, Pa., on June 27, 1915.

At the Sunday morning service on July 4, 1920, Dr. Haines announced that his health demanded his cessation from active work, and called a meeting of the congregation for the 8th to receive his resignation, effective November 1. At that meeting the position of Pastor Emeritus was created and given him. At the same meeting, on recommendation of Dr. Haines, a committee was appointed to obtain a new pastor.

The First Church people released Dr. Haines with many expressions of appreciation of his long and faithful services and of sorrow at the loss of their honored pastor and his much-beloved wife. Great regret was expressed that the association, which had existed between them and the congregation for more than thirty-five years, was about to be terminated. However, there was compensation in the fact that Indianapolis was to continue to be their home. During the summer Dr. and Mrs. Haines reside at Interlaken, New York, near Trumansburg, the home of their daughter Lydia, Mrs. William P. Biggs. The younger daughter, Julia, is the wife of Dr. John A. MacDonald, one of the leading physicians of Indianapolis.

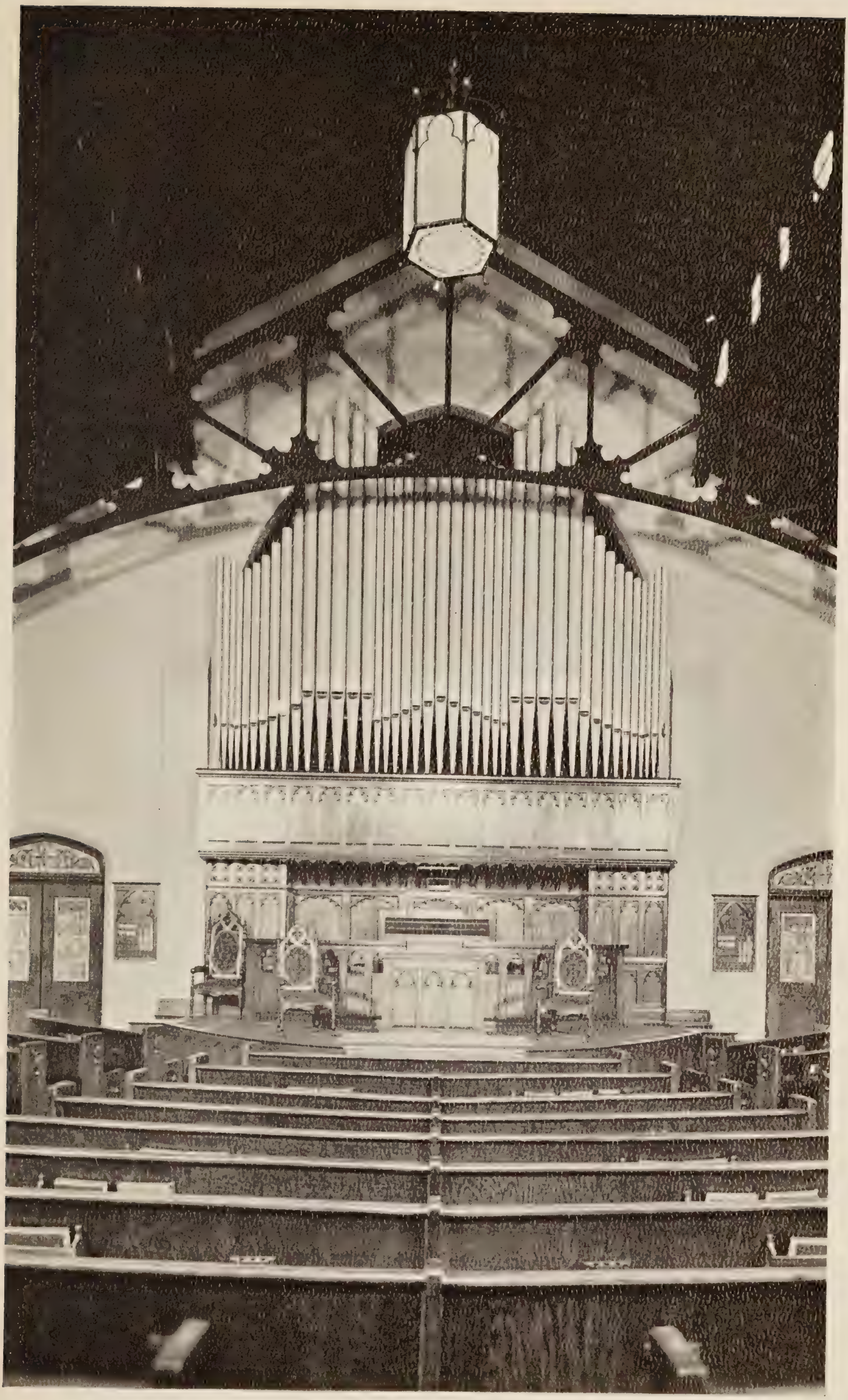
The committee on pastor had difficulty in finding a minister who fully met its views; however, in August, 1921, its attention was centered upon Rev. Matthew F. Smith, D. D., pastor of the First Presbyterian Church, Beaver Falls, Pa. Several visits by officers of the church were made to Beaver Falls and at length Dr. Smith was induced to come to the city to look the situation over. He was received, on September 2nd, at a largely attended church dinner, at which the history and activities of the First Presbyterian Church were set forth by half a dozen speakers. Dr. Smith occupied the pulpit the following Sunday and later on, wrote from Beaver Falls accepting the call, which was unanimous by the church and congregation.

Dr. Matthew F. Smith was born October 12, 1882, on a farm near Dubois, Pennsylvania. He received his academic education at Grove City College in western Pennsylvania and pursued his theological course at Western Theological Seminary, Pittsburgh, graduating in May, 1911. Immediately after graduation, he was called to the pastorate of the Mill Creek, Pennsylvania, Church, one of the oldest Presbyterian Churches west of the Allegheny Mountains. Here he remained until April, 1915, when he accepted a call to the First Presbyterian Church of Beaver Falls, Pennsylvania, laboring there for seven years, taking an active part in the social work of the community and especially in the Americanization of foreigners. January 1, 1913, Dr. Smith married Miss Helen E. Bargar of Smithfield, Ohio. They have three sons, Robert Matthew, George Richard, and David John. Dr. Smith is ably supported in his pastoral labors by the readiness and efficiency with which Mrs. Smith responds to all the demands made upon her as a minister's wife.

Dr. Smith is an expository preacher. He evidently believes the Bible to be the messages of the Heavenly Father to His children. These messages he studiously applies to the problems and experiences of modern life, affording rich material for his pulpit addresses. Dr. Smith is a clear thinker who possesses the happy faculty of so analyzing his theme that every part is clearly brought to view, and, with his conception of the nobility and power of the gospel message, it is not surprising to find that he impresses his congregation, as well as persons who meet him casually, with his enthusiasm for the Gospel of Christ. Not only in his public addresses is this enthusiasm conspicuously shown, but in the untiring zeal with which he pushes all the activities of the church; both testify to his love for the Master and the Master's service.

Dr. Smith vigorously adheres to the precept: ''Be ye doers of the word and not hearers only.'' He proceeds on the theory that each church member must have some church duty to perform.

The hearty response to Dr. Smith's inspiring preaching and leadership is shown by the eagerness of the membership of the First Presbyterian Church to share with him in the various activities which he plans, as well as by the number of persons coming into the church. Since October, 1921, 325 persons have been received, or an average of 108 members per year. Dr. Charles Sylvester Horne, in ''The Romance of Preaching,'' says ''the test of a good sermon is not only that it satisfies certain canons of style, but that it achieves certain moral and spiritual ends.'' The congregation of the First Presbyterian Church evidently agrees with this statement as well as with Dr. Horne's further remark that, ''The appearance of a true preacher is the greatest gift that any nation can have.'' Under Matthew F. Smith's guidance, the church is entering its second century with a renewed consecration to the teaching of the Master and the ideals of Christian service.



AUDITORIUM OF FIRST PRESBYTERIAN CHURCH, INDIANAPOLIS, 1923
(Pulpit, Organ and Choir)

CHURCH DIRECTORY

(July, 1923)

MINISTER

Rev. Matthew F. Smith, D. D., 2009 N. New Jersey St. Harrison 0627.

Rev. M. L. Haines, D. D., Pastor Emeritus, 1408 N. Pennsylvania St. Lincoln 3291.

Miss Anna Sickels, Church Secretary, 1644 Talbott St., Kenwood 1705.

Mr. J. Martin Guest, Director Young People's Work, 2408 N. Delaware St., Harrison 2469.

Mrs. William G. Young, Parish Visitor, 2936 Central Avenue, Randolph 8584.

H. C. Sickels, Church Treasurer.

The fiscal year of the church begins April 1st and ends March 31st.

Send all remittances to the office. Church office open every week day, 9 to 12 and 1 to 5. Telephone: Main 5414.

PASTORS ON FOREIGN FIELDS

Rev. Robert C. Byerly, Sidon, Syria.
Rev. Jacob L. Hartzell, Prae, Siam.

MISSIONARY

Miss Georgia L. McKinney, Tabriz, Persia.

MISSIONARY PARISHES

(Supported in Part)

Nanking, China; Manipur, India; Foulassi, W. Africa.

CHOIR

Tull E. Brown, Organist.
Mrs. Everett C. Johnson, Soprano.
Mrs. Robert W. Blake, Alto.
Thomas R. Knox, Tenor.
Glenn O. Friermood, Bass.

THE SESSION

Meeting: The first Tuesday of each month at 7:30 p. m. at the church.

Rev. Matthew F. Smith, Moderator.

Thomas C. Day, Henry M. Dowling, Charles P. Emerson, John F. Habbe, Louis C. Huesmann, James W. Lilly, Robert B. Malloch, Charles W. Mayer, James H. McConnell, David Ross, Henry C. Sickels, clerk, John F. Wild, William N. Wishard, Evans Woollen, William G. Young.

BOARD OF DEACONS

Meeting: The second Monday of each month at 8:00 p. m. at the church.

Almus G. Ruddell, President; Leroy C. Breunig, Francis B. Brickley, Alexander G. Cavins, Steele F. Gilmore, Minor S. Goulding, Davies M. Greene, Richard H. Habbe, Volney D. Jenks, Wilbur Johnson, Verd R. Mayer, J. Harry McConnell, Mansur B. Oakes, Joseph H. Pattison, Alvah J. Rucker, Harry H. Weer, Leander L. Weir, William C. Williamson.

THE TRUSTEES

Meeting: The first Monday of each month at noon.

Herbert S. King, President; A. Smith Bowman, John H. Crall, William E. Day, Herbert W. Foltz, Daniel W. Layman, Walter McDougall, Charles N. Thompson, Irving Williams.

THE BIBLE SCHOOL

Meets at 9:30 a. m. Sunday.

Superintendent, Rev. Matthew F. Smith.

Assistants to Superintendent, Verd R. Mayer, Joel T. Traylor.

Superintendent Missionary Instruction, Mrs. Samuel M. Deal.

Secretary, Howard Hartman.

Treasurer, Ralph J. Batchelder.

DEPARTMENTAL OFFICERS, BIBLE SCHOOL

Cradle Roll, Beginners and Primary.

General Superintendent, Mrs. John C. Perkins.

Superintendent Cradle Roll, Mrs. Wilmer F. Christian.

Superintendent Beginners, Mrs. Waldo E. Pierson.

Assistant Superintendent, Mrs. William E. Tinney.

Secretary, Mrs. William C. Williamson.

Superintendent Primary, Mrs. John C. Perkins.

Secretary Primary, Mrs. Minor S. Goulding.

—Junior—

Superintendent, Mrs. Jacob P. Dunn.
Secretary, Miss Lelah M. Wright.

—Intermediate—

Superintendent, B. Howard Caughran.

—Senior—

Superintendent, Joseph H. Weir.

ADULT CLASS

Leader, Thos. C. Day.

MEN'S BIBLE CLASS

President, Charles N. Thompson.
Vice-President, Clifton R. Cameron.
Secretary, Brower C. Spransy.
Treasurer, John N. Wolf.

YOUNG PEOPLE'S CLASS

Leader, Henry A. O. Speers.
President, James L. Kalleen.
Vice-President, Clyde W. Wolfe.
Secretary, Miss Blanche Lloyd.
Treasurer, Miss Helen M. Barnes.

YOUNG WOMANS' CLASS

Leader, Mrs. Eugene S. Fisher.

YOUNG MEN'S CLASS

Leader, Henry M. Dowling.

HOME DEPARTMENT

Superintendent, Mrs. Mary E. Sisson.

MEN'S CLUB

President, Alvah J. Rucker.

Vice-Presidents, Wilbur C. Johnson, Almus G. Ruddell, Daniel W. Layman.

Secretary, Nathan H. Richardson.
Treasurer, Morse P. Bowen.

CHRISTIAN ENDEAVOR SOCIETY

Meets every Sabbath at 6:45 p. m.
President, Clarence Misenheimer.
Vice-President, Jane Griffith.
Secretary, Lelah M. Wright.
Treasurer, Frank Sisson.

GENERAL MISSIONARY COMMITTEE

Meeting: Last Thursday of each month at 7:00 p. m. sharp, at the church.

Rev. Matthew F. Smith, D. D., Chairman.

Mrs. Thomas C. Day, Mrs. Samuel M. Deal, Mrs. Anna S. Hanna, Mrs. William N. Wishard, James H. McConnell, Charles W. Mayer, Charles N. Thompson.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

Meets the first Wednesday each month except during July and August at 2:30 p. m.

President, Mrs. Jacob P. Dunn.

Vice-President, Mrs. Henry A. O. Speers.

Recording Secretary, Mrs. Mansur B. Oakes.

Secretary of Literature, Miss Gertrude Baker.

Home Treasurer, Mrs. George W. Warmoth.

Foreign Treasurer, Mrs. Almus G. Ruddell.

YOUNG WOMAN'S MISSIONARY SOCIETY

Meets the fourth Wednesday each month from October to May inclusive, 11 to 2 o'clock.

President, Mrs. Joseph J. Daniels.

Vice-President, Mrs. B. Howard Caughran.

Secretary, Mrs. R. Carl Galbraith.
Treasurer, Mrs. Matthew F. Smith.

WOMAN'S AUXILIARY

Meets third Wednesday each month from October to May.

President, Mrs. William R. Zulich.

Vice-Presidents, Mrs. Nelson S. Lloyd, Mrs. Neville Crowder, Mrs. Horace J. Gault.

Secretary, Mrs. Evans Woollen.
Treasurer, Mrs. Wilbur Johnson.

WESTMINSTER GUILD

Meets every alternate Monday at 5:45 at the church.

President, Miss Sara Fisher.
Vice-President, Miss Nora Thomas.
Recording Secretary, Miss Helen Kerr.
Corresponding Secretary, Miss Jean Easton.
Treasurer, Miss Gertrude M. Shields.

WESTMINSTER CIRCLE

Meets every alternate Saturday at 11:30 a. m.
President, Eleanor Dunn.
Vice-President, Catherine Anne Speers.
Secretary, Emma Elliott Deal.
Treasurer, Jane Griffith.

CHILDREN'S CHAUTAUQUA

Meets every Friday afternoon at 3:45 at the church.
Leader, J. M. Guest.
Captain Primary Department, Edward Mayo.
Captain Junior Department, Robert Elliott.
Captain Intermediate Department, Betty Burke.
Treasurer, Magdalene Adams.

BOY SCOUTS—TROOP No. 4

Meets each Friday at 7 p. m. in church basement.
Scoutmaster, J. M. Guest.
Assistant Scoutmaster, Lucian W. Bugbee.

BOY CUBS

Cubmaster, J. M. Guest.
Assistant Cubmaster, Walker Downing.

For full list of church members December 31, 1924, see pages 427-434

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Treasurer, Morse P. Bowen.

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Secretary, Mrs. R. Carl Galbraith.
Treasurer, Mrs. Matthew F. Smith.

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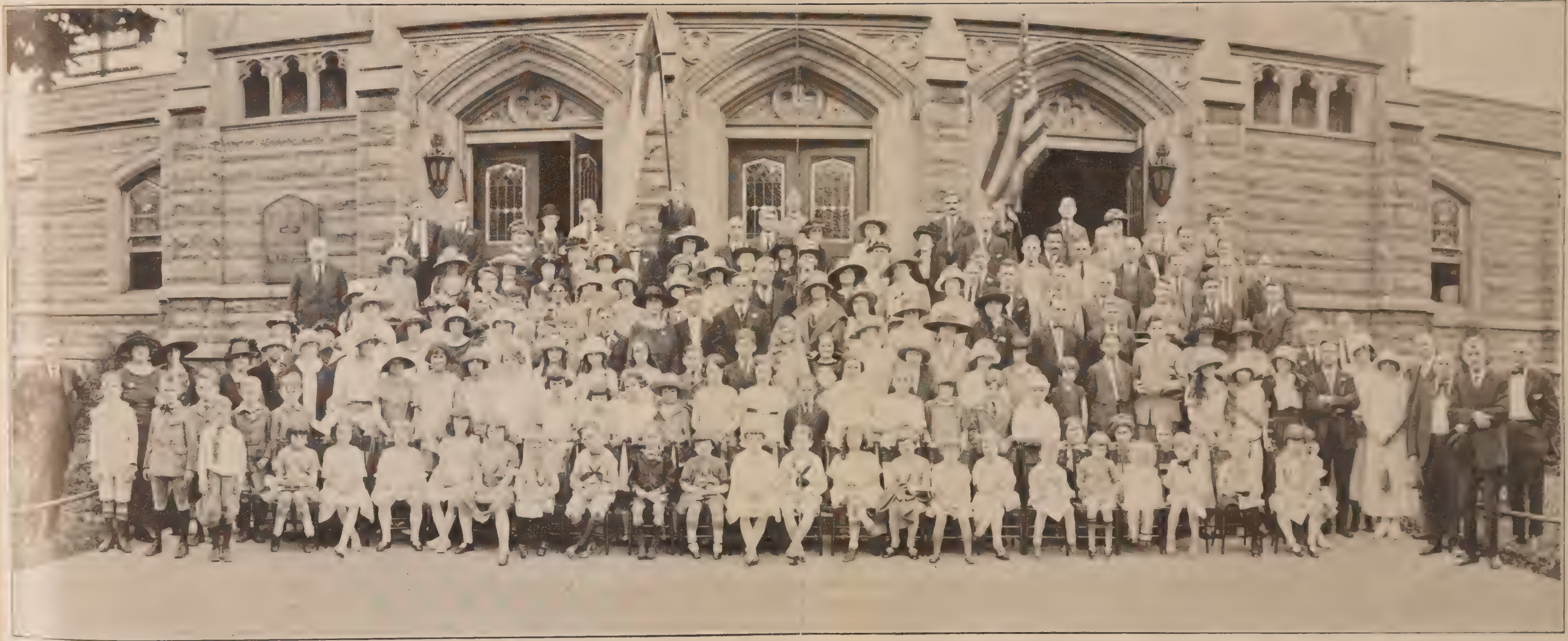
Assistant Cubmaster, Walker Downing.

For full list of church members December 31, 1924, see pages 427-434



CENTENNIAL SUMMER GROUP OF OFFICERS, TEACHERS AND SCHOLARS FROM THE SABBATH SCHOOL TAKEN JULY 3, 1923

CHAPTER V

HISTORICAL SERMON

Rev. J. Howard Nixon.

(Delivered Sunday, April 1, 1866, at the last service at the church on the Circle).

Deut. VIII: 2.—''And thou shalt remember all the way which the Lord Thy God led thee these forty years in the wilderness.''

When these words were spoken by the man of God, Israel's long and weary wanderings in the wilderness were about to end. They were soon to pass over Jordan to the good land which had been promised to their fathers. New scenes, new conflicts, and new enjoyments were before them. It would be natural to forget the old—to dismiss alike the recollection of past blessings and past trials. Against this they are warned. The purpose of God in His dealings with them had regard to their discipline and instruction as a people. And that purpose demanded for its full accomplishment that the lessons He had taught them should be treasured in remembrance by themselves and transmitted to their children. Hence, the command ''Thou shalt remember all the way by which the Lord thy God led thee in the wilderness.'' And, as the Lord is as truly the ''leader and commander'' of this people now as He was amid the vicissitudes of the wilderness, we feel justified in the inference from this command that He would have His Church now as then to record and transmit the history and experiences through which He makes her pass.

And if this be a duty at all, it seems to be a duty to-day, when we gather for the last time in this place, where a generation has seen God's way in the sanctuary, to recall together His kindly and gracious dealings with this church during the forty-two years of her history.

Forty-five years ago, the ground that is now covered with the homes of fifty thousand people was a wilderness. In July, 1821, the lands in and around the city were first offered for sale. Within one month of that time, the Rev. Ludwell G. Gaines, a Presbyterian minister, under appointment as a missionary by the General Assembly of our Church, preached in a cleared grove, south of the State House Square.* In May, 1822, the Rev. David C. Proctor, a missionary of the Connecticut Home Missionary Society, spent a week in the neighborhood, and preached several times, with such acceptance that measures were immediately taken to secure his stated services, which resulted in a subscription of over four hundred dollars for three fourths of his time for one year—the remaining fourth being devoted to Bloomington.

Mr. Proctor commenced his labors about the first of November, and in March of the following year, 1823, a subscription was raised of about $1,200 for the erection of a frame house of worship.† The prime mover in the matter was Dr. Isaac Coe, who came here in May, 1821. Dr. Coe was born in Morris County, New Jersey, of godly Presbyterian parents, whose instructions were deeply lodged in his heart, and gave direction for life to his unusual energy of character. Early foreseeing the future importance of this place as the capital of the state, he devoted himself with great earnestness to everything that promised to promote the best interests of the community, and as, in his judgment, the establishment of a Presbyterian church was one of the very best means to that end, he gave time, and money, and influence freely to the work.

Dr. Coe proposed the plan of the first church building**—thought by many, extravagantly large—54 by 34 feet, with a gallery across the end 20 feet in width, with a swing partition under the gallery, making a room 20 by 34 feet for prayer meetings, and Bible classes, and which might also be used, as it was, for a day school. This plan was accepted, and Dr. Coe, James Blake, and Daniel Yandes, were appointed a building committee and pushed forward the work with an energy not always equalled by building committees since; for the subscriptions being exhausted when the house had been enclosed and only the school-room done, Dr. Coe

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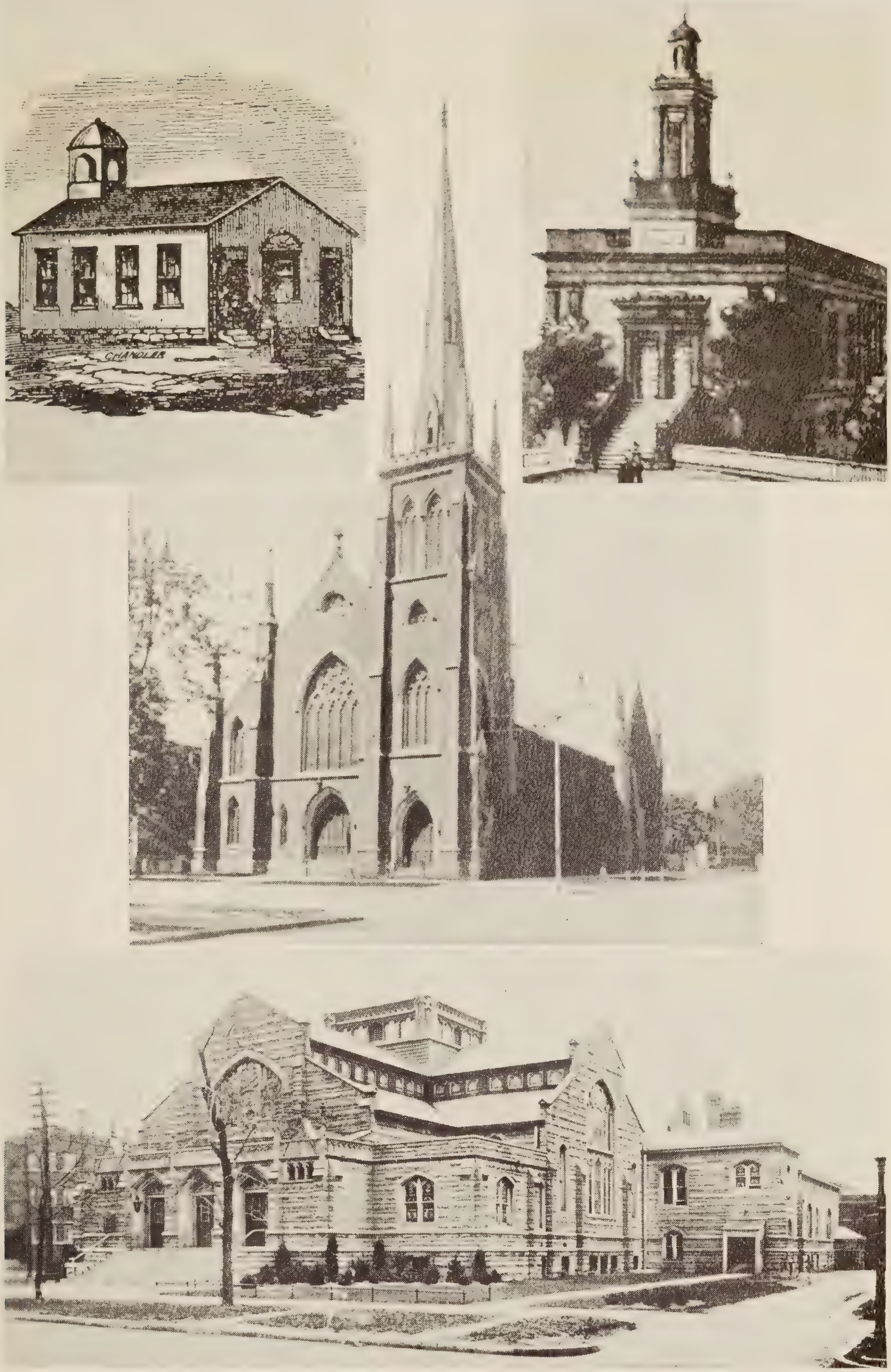
***See note page 204. †Document opp. page 302. **See note page 204.**



Upper left: first building erected in this city by the Presbyterian Church—later the First Presbyterian; occupied 1823 to 1843. This was the first church edifice of any denomination built in Indianapolis. It stood on the west side of Pennsylvania street just north of Market. Upper right: the second church building, occupied 1843 to 1866; located on the north side of Market Street near the northeast corner of the Circle and Market. Center: third building, occupied 1866 to 1901, southwest corner of Pennsylvania and New York Streets. Lower: fourth (present) building, southeast corner of Delaware and Sixteenth Streets, occupied and dedicated October 4, 1903.

and Mr. Blake finished the church at their own expense, and took the cost of it in pews. Neither of them had the money on hand to do this, but they made an arrangement with Mr. McCarty to furnish goods from his store to the workmen they should employ, and to await their convenience for the repayment. The church with the lot cost about $1,600, and stood on the west side of Pennsylvania street, just north of Market. Before it was ready for use, service was held through the summer in the cabinet shop of Mr. Caleb Scudder, on Washington street, and in the winter time in the dwelling of Judge McIlvain, a log house standing near the site of the residence of W. H. Talbott, Esq., corner of Ohio and Meridian streets.†

The organization of the church was effected Saturday, July 5, 1823 at 9 A. M., by the Rev. Isaac Reed, a missionary of the General Assembly, and the Rev. Mr. Proctor, in a building belonging to Caleb Scudder, in which public worship had usually been held. The original membership comprised fifteen persons, all of whom were heads of families, eight presenting certificates of membership, and seven for the first time professing faith in Christ, three of whom received the ordinance of baptism after a sermon by the Rev. William Martin, who arrived during the time of organization. Dr. Isaac Coe and Caleb Scudder were chosen ruling elders. Of these first members, only Mrs. Scudder, so far as I know, now survives; Mr. Scudder, so long esteemed in this community for his earnest piety and blameless life, having been called from among us within the past month. Of eleven surnames on the first roll of the church, but one, that of Walpole, is now found in our list, though the children and grandchildren of some of the original members are numbered with our present membership by other names.

The Lord's Supper was dispensed for the first time the day after the church was organized, in the yet unfinished building, and the church the next day, by vote, requested to be taken under the care of the Presbytery of Louisville, that being at the time the most convenient Presbyterial organization.

In the same month a weekly prayer meeting was established and conducted by the elders, who in November following introduced in connection with it alternate recitations in the Scriptures and catechism. These exercises, which were really the germ of the various Sunday School efforts for which this city has in past years enjoyed a high reputation, were sustained chiefly by Dr. Coe until the church secured the undivided energies of a pastor.

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†See note page 204.

In September, 1823, the session drew up and the church adopted a plan for gathering a library* of religious reading, this being, perhaps, the first effort in that direction made in this city, or in the state.

After Mr. Proctor's year expired, the church depended upon occasional supplies until July, 1824, at which time, in response to an invitation from the Committee on Supplies (which consisted of Dr. Coe, Colonel Blake, and B. F. Morris) the Reverend George Bush,** then a licentiate, visited the church, and September 6, 1824, at a congregational meeting, of which James M. Ray was secretary, he was unanimously called to become its first pastor. Mr. Bush accepted the call, and was ordained the following March in the Court House, by the Presbytery of Salem, to whose care the church had been transferred.

This pastoral relation continued but a little over three years. Mr. Bush was an eloquent preacher, and was much beloved for his personal qualities, but the church voted with great unanimity to apply for a dissolution on account of his course in expressing publicly as well as privately, his disbelief in the scriptural authority of the Presbyterian form of church government. But for his persistency in opposing Presbyterianism, notwithstanding the remonstrances of the session, the relation would doubtless have been continued much longer, as he himself was anxious to remain, but his subsequent aberrations from the simplicity that is in Christ to the vagaries of Swedenborg, appear to justify the wisdom of the session in their opposition to his continuing the pastor of what was always designed to be a consistent Presbyterian Church. For some months after the dissolution, Mr. Bush preached to large congregations in the Court House, while the old church, depending upon occasional supplies, was comparatively forsaken until the following October, when the Rev. John R. Moreland, of Kentucky,

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*See page 407. **See page 288.

was called to the pastoral office, rallying the scattered members of the congregation and greatly impressing the community by his ministrations. Early in the following spring Mr. Bush retired from the field.

Mr. Moreland's pulpit style was distinguished by warmth and energy, and as a preacher he was magnetic and successful. His labors were greatly blessed, there being added to the membership of the church during the first eighteen months of his ministry 44 by examination and 26 by certificate—more than doubling its numerical strength. Mr. Moreland resigned his charge after less than three years of labor, a little before his death, which occurred October 13, 1832. During his stay, James Blake and James M. Ray, who had united with this church on profession of their faith in 1828, were elected elders October 17, 1830. Of their labors and usefulness there is no need to speak to you, as through God's goodness they are still with us, and still ready for every good word and work. The following February, the Rev. Wm. A. Holliday was engaged as stated supply for one year, and at the expiration of that time the engagement was renewed. The records are imperfect during this period, but it seems to have been a time of quiet and steady growth—several young men, who have since been prominent in the religious interests of the city, connecting themselves with the church during his time of service. Mr. Holliday and his family have been for many years that have elapsed since the termination of his official relations to the church, worshipers within our gates; and as it is not an unusual remark that the old minister is the worst member of the parish, I desire at this time most gratefully to acknowledge my deep sense of the value of his counsels and sympathies and prayers during the time I have been among you.

In September, 1834, the Rev. James W. McKennan, of Western Pennsylvania, was called to the pastoral care of the church, and accepting, removed to this place and was installed the following June.

Mr. McKennan was born in Washington, Pa., in 1804, and graduating in the college at that place, commenced the study of law with his brother, the Hon. T. M. T. McKennan, who was at one time Secretary of the United States Treasury. Being, however converted under the ministry of the Rev. Dr. Jennings, he resolved to devote himself to the work of the ministry, and was ordained in 1829. When the Rev. Dr. Wylie, who had been one of his teachers, heard that he had been called to this church, he remarked that they had secured a Nathaniel—"an Israelite without guile." The same character is given him by Rev. Dr. Brownson of Washington, in an obituary notice, published soon after his death, which took place in 1861. He was by common testimony, a man of deep and unaffected piety, of an eminently Christian spirit, of good attainment, and a useful if not a brilliant preacher. During the five years of his ministry one hundred and forty members were added to the church, among whom were two of the present session, Messrs. Sheets and Sharpe, and yet when Mr. McKennan resigned in 1839, the church numbered only about one hundred and thirty members, as in addition to the usual losses by death and removal from the place, several persons withdrew in 1837 for the purpose of forming the Episcopal Church, with which some of them had always sympathized, and in December, 1838, quite a number of persons were dismissed at their own request, to organize the Second Presbyterian Church, of which the Rev. Henry Ward Beecher became the first pastor. This last step grew out of the division of the church in 1837, into what are usually described as the old and new school branches. Mr. McKennan and the session, with a large majority of the church prefering to remain with the Old School Assembly, fifteen members united in a request for letters of dismission. The session expressed their regret at parting with these brethren, and "the hope that such connection as they may form may be happy, pious and active, that those who leave and those who remain may ever feel toward each other, not only as we should toward all other evangelical brethren, but the nearer in having sprung from a common stock, and that we and our successors may respectively, labor together harmoniously where we can cordially co-operate, and kindly separate, where separate action may seem most agreeable and useful." A joint committee, consisting of Dr. Coe and Mr. Ray on the one side, Mr. Yandes and Mr. Merrill on the other, was appointed to arrange an equitable division of the church property, and the arrangement made by them was subsequently carried into effect. These proceedings, as recorded, form a pleasing contrast to many other divisions growing out of the disruption of the church, and the good feeling then manifested has, so far as I am aware, been maintained ever since between these two churches, and as in the future even as in the past, they seem destined to stand in full sight one of the other, and in close proximity, may the day never come in which they shall not realize and act upon the belief that they are near in having sprung from a common stock.

During the pastorate of Mr. McKennan, the session of the church was deprived by death of two of its most useful and valued members. These were Ebenezer Sharpe and John G. Brown. Mr. Sharpe removed to this place in 1826, from Paris, Kentucky, where he had taught a classical school, having previously filled a professorship in Transylvania University and subsequently taught a classical school near Lexington.‡ Soon after his arrival he opened a school in the school-room of the church previously mentioned, in which he was assisted by his son. In November, immediately after his arrival, he was chosen an elder, but modestly declined acting until they should have an opportunity of becoming better acquainted with him. In January following he was induced to accept the position, and held it until his death in 1835, thirty-one years ago. The older members of the church still speak of him as a model elder, of deep personal piety, thoroughly devoted to the interests of the church, visiting the sick and afflicted, fond of prayer meetings, which he often conducted in the neighborhoods about the town; a most interested hearer of divine truth, very tender in his feelings, and very often affected even to tears under the preaching of the Word.

Mr. John G. Brown came to Indianapolis from Paris, Kentucky, early in the year 1826, and was elected to the eldership February 8, 1826. He was born in June 1785, in Charleston, South Carolina, of Presbyterian parents. Some who knew him intimately are still among us to testify to the excellence of his character. They speak of him as a modest, wise, hospitable and liberal minded man. He carried his interest in the church with him to the close of his life, as appears from an incident once mentioned to me by Mr. Ray, whom he had sent for in his last sickness to draw his will. Mr. Brown desired him to put in a bequest of $100—a much larger sum than now—to Mr. McKennan for the purpose, as he wished it written, of stopping the chinks in Mr. McK's log house. He died in May, 1838, and the session at his death declared that the church had lost in him one of her wisest counsellors and brightest ornaments.

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‡See note page 204.

Mr. McKennan resigned his charge in the spring of 1839, but continued to supply the pulpit until the following October, when he removed to Ohio, and thence to Western Pennsylvania, where he labored as preacher or teacher until his death, which occurred July 19, 1861.

Mr. Samuel Fulton, a licentiate, supplied the church for three months from January 1, 1840, and received a call to become the pastor on the 22d of March, but being apprehensive that the climate would prove unfavorable to his health, he declined the call.

In October, 1840, Mr. Phineas D. Gurley,* a licentiate of North River Presbytery, New York, accepted an invitation to supply the pulpit for six months, and in December following was called to the pastoral office, and accepting, was installed December 15, 1840, commencing at that time a pastorate of nine years, the longest thus far in the history of the church.

Before the withdrawal of the members to form the Second Church, the church building became inconveniently crowded, and but for the probable division of the church, efforts would have been made to build a larger house. Soon after the settlement of Mr. Gurley, it became apparent that such a step would be necessary, in view of his popularity, and the steady growth of the town. At a meeting held June 21, 1842, it was unanimously resolved that it was expedient to build a new house of worship, and a plan exhibited by Mr. John Elder was adopted, subject to such alterations as the building committee, consisting of Messrs. Coe, Sheets, Blake, Blythe and Elder, might deem advisable. A financial committee, consisting of Governor Bigger, at that time an elder in the church, and Messrs. Ray, Scudder, Espy, and Sharpe, was appointed to raise the means to carry out their designs. It was also determined to change the location of the church, and the property on Pennsylvania street was exchanged for the present site.

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*Sketch of Dr. Gurley, page 297.

The corner stone of this building was laid October 7, 1842, prayer being offered by Mr. Gurley and an address delivered by Rev. Dr. E. D. McMaster, then President of Hanover College. If copies of the records placed in the corner stone were at hand, many of them would have an interest for us to-day. Among them was a history of the church and the Missionary Sewing Circle, a list of the members of the church and of the other churches and pastors in the city at that time, a roll of the Sunday School and the eight other Sunday Schools which had sprung from the original union, the census of Indianapolis in 1841 and periodicals and newspapers. The house was so far advanced as to be occupied in May, 1843, though not fully completed until 1846, the final report of the building committee being presented February, 1847. From this report, which has been preserved, it appears that the total cost of the building was $8,322, of which Dr. Coe, J. M. Ray, James Blake, and Benjamin Blythe each subscribed $600, T. H. Sharpe, $400; Wm. Sheets, $300; Caleb Scudder, N. West, Mrs. Mary Brown, D. Maguire, each $200; being nearly one-half of the whole amount. Among the subscribers of $100 we find the following names still remaining on the rolls of the church after more than twenty years: John Sloan, Samuel Wainwright, Vance Noel, Moses Foley, R. L. Walpole, and the same amount is set opposite the names of George Espy, James Wood and Craighead & Brandon, whose families are still represented in our membership, so that by far the larger part of the funds needful for its erection was contributed by those who, for themselves and their families, have been enjoying the privileges of this spiritual home from its dedication to this time. The dedication of the church took place on May 5, 1843.

I have been shown within a few days a printed sheet containing the Psalms sung at the dedication service. They were the 100th Psalm—"Before Jehovah's Awful Throne"—sung to the tune Denmark; the 27th Psalm, "The Lord of Glory is My Light, and My Salvation Too," sung to Ortonville; the 132d Psalm, "Where Shall We Go to Seek and Find an Habitation for Our God?" the tune Old Hundred; and the dedication hymn, the 501st of our present Hymn Book, beginning:

> "In sweet exalted strains
> The King of Glory praise,"

sung to the tune of Haddam. The dedication sermon was preached by Dr. Gurley, from Psalms CXXXV, 4, "For the Lord hath chosen Jacob for Himself and Israel for His peculiar treasure," from which words he considered God's merciful dealings with His Church in the past, what He is doing for her now, and what He has promised to do in the future. The concluding portion of this discourse has been preserved among the records of the church, and I desire to read it today as containing lessons appropriate to our present condition as a church.

"Dear Brethren: You may be ready to ask why I have chosen this subject for the present occasion. It is because I wish you to feel that what you are doing for Zion, and what you may hereafter do, will not be labor lost. You embarked in no uncertain cause, you entered upon no airy speculation, when you determined to share her trials and her destiny. The money you cast in her treasury and spend in the erection of her temples is capital well invested. It will be productive when you are dead. It will never disappoint your hopes. Under the smiles of a kind Providence you have built this house in token of your love to Zion, and your desire to advance her prosperity. You have built it in times of great pecuniary embarrassment, when the foundations of wealth were crumbling and the hearts of the most affluent among us were trembling with apprehension. It has cost you an effort, and perhaps some sacrifice, but it is a sacrifice easily made. You will never regret it. It will plant no thorns in your dying pillow, it will take no stars from the crown of your rejoicing in the heavens. You have done what you could, and O, my brethren, the most cheering thought of all is, you have done it for Zion, for the apple of the Saviour's eye—the purchase of His blood—His chosen inheritance—His peculiar treasure. You have done it, I trust, with the language on your lips and the sentiment in your heart: 'If I forget thee, O! Jerusalem, let my right hand forget her cunning;

if I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' Let the interests of Zion still be near your hearts. Be still ready to make any sacrifice for her good; but be not apprehensive for her safety, for Jehovah is a fire, a wall round about her, and a glory in her midst. Under His protection she has been secure in all past ages, and His promise still is that no weapon formed against her shall prosper. Labor cheerfully, then, for her glory till you die. Here in these sacred courts gird yourselves with strength to fight her battles. Here from time to time renew your vows of allegiance to her cause. Here let your prayers ascend for her peace. Here consecrate your children to His service. Here celebrate the praises of her King. Here weep over her desolations. Here rejoice in her triumphs, and when you are gathered to your fathers, may others even more devoted to Zion than you have been, occupy these seats and perform these services in your stead; and when the voice of him who now addresses you shall be heard no more within these walls, may other ambassadors more faithful than he, stand in this place to speak of Zion's history, Zion's prospects, and Zion's enduring interest in the loving kindness of her King.''

Dr. Gurley's pastorate continued more than six years after the dedication. During all this time the church continued to grow, until he left it in 1849 to accept a call to Dayton, Ohio, from which place, after a short pastorate, he removed to Washington City, where he still remains. His whole influence upon this community was salutary, and he is still warmly remembered by a large number of the present congregation, many of whom were by him received into the church and others baptized by him in their infancy.

The Rev. Charles S. Mills, at that time having charge of a female seminary in this city, served the church acceptably as a stated supply for a year after Dr. Gurley's departure.

February 27, 1850, the eldership was increased by the election of Thomas H. Sharpe, Horatio C. Newcomb and Charles Axtell, the last having previously held the same office in the church at Greensburg. Mr. Axtell soon after determined to give himself to the work of the ministry, and, having studied privately with Dr.

McClung, entered upon that work first in charge of a mission church in Cincinnati, and subsequently at Galena, Illinois, and Knightstown, Indiana. He is now pastor of the Presbyterian church at Dubuque, Iowa.

The growth of the city and of the church seeming to have prepared the way for a new enterprise, on the 23d day of September, 1851, while the church was still vacant, a request was presented by twenty-two members, headed by three elders, Messrs. Scudder, Blake and Newcomb, for certificates of dismission with a view to organizing the Third Presbyterian Church, a committee having been appointed by the Muncie Presbytery for that purpose, consisting of the Rev. Mr. Fay and elders Coe and Ray. This request was granted with great cordiality, and the church was organized according to appointment, about twenty more members being dismissed soon after to assist the new organization. Its subsequent career of prosperity and usefulness, culminating in the blessed work of grace, which during the past few weeks has added so many to its membership, is well known to us all, and the position of the Third Church today, second perhaps to no church in this city in usefulness and efficiency, attests the wisdom of those who moved for its organization. Nor did the parent stock suffer by the removal of the branch. Within a few weeks after the division, the Rev. John A. McClung, of Kentucky, received a call to the pastorate, which he accepted, and was installed December 31, 1851. The places left vacant by the colony were soon filled, in view of the interest felt in his unusually able ministrations, and the church was perhaps stronger than it had ever before been, when after nearly four years of labor, Dr. McClung, on account of protracted ill health, was compelled to resign his pastoral charge. He was subsequently pastor of the church at Maysville, Kentucky (where he was born and reared), in which relation he continued until his mournful death by drowning, at the Falls of Niagara, on the 6th or 7th day of August, 1859. Few men have enjoyed a higher reputation in the Presbyterian Church during so brief a ministerial career, as was evidenced by the fact that he was called to some of the most important positions in the whole Church, though on account of his ill health he was compelled to decline these invitations. During his pastorate about the beginning of the year 1854, William Sheets and Thomas MacIntire, were elected ruling elders in this church, in which capacity they serve us to this day with fidelity and zeal, and together with Messrs. J. M. Ray, T. H. Sharpe, and Benjamin Harrison, the last elected in February 1861, constitute the present session of the church.

In 1853, Dr. Isaac Coe's active relationship to the church was terminated by his removal to Galena, Illinois, to reside with his son, at that time the pastor of the South Church in that city. Dr. Coe had exerted a decided influence in the church for over thirty years. During that time, with the exception of a brief period beginning with the close of Mr. Moreland's ministry, in which he retired from the active duties of the eldership, he had been prompt, active and efficient as an overseer of this flock of Christ. He was the first to move for its organization, and the first to contribute to its house of worship; the first to organize a prayer meeting and Sunday School operations, and the first to move in efforts to bring the church into sympathy with the great benevolent and missionary operations of the age, a matter in which he himself was deeply interested to the day of his death. In all these things he was earnestly and ably seconded by his brothers in the eldership, Messrs. Scudder, Ebenezer Sharpe, Brown, Blake and Ray, but from the time that Mr. Scudder retired at the formation of the Third Church, Dr. Coe remained alone in the remembrance of all the way by which the Lord had led this church from the day of its organization. If there is any value in the reputation which the church has achieved for steadfast adherence to the principles of the Presbyterian faith and government, and for an enlarged and intelligent attachment to the enterprises of our General Assembly, it is indebted, as I suppose, for that reputation, more to Dr. Coe than to any other man. When he died in 1855, at seventy-three years, he made considerable bequests to those various benevolent causes in which he had always felt so deep an interest, and as he contributed while living to the erection of the first and second houses of worship occupied by this congregation, being dead he yet speaketh his permanent interest in the prosperity of our church, by the fact that from a fund of $30,000 left by him to be distributed in charity by trustees, $1,500 have been contributed to the erection of our new building, and $500 were paid last fall toward the erection of the Mission Chapel in the southeast part of the city, in which his grandson, the Rev. W. W. Sickels, is now ministering. Dr. Coe gave to the ministry of the Presbyterian Church his only son, Rev. Henry Isaac Coe, two of his grandsons, the Revs. William W. and Edward C. Sickels, (the latter of Dixon, Illinois), and a nephew, the Rev. Charles Axtell—all now engaged in ministerial labors. A large number of his descendants—all of them, so far as I know, who have reached mature years—have been at some time in full communion with this church.

It is probable, as we can judge from authentic records, that the whole moral and religious history of Indianapolis would have been far different from what it has been, had not Dr. Isaac Coe, its first physician, been an intelligent, earnest and large-hearted Christian man. He lived to see the little flock of fifteen members become three bands, each maintaining gospel ordinances, and each attended by larger congregations than the mother church ever witnessed during many of the first years of her existence; and having finished his work, he rested from his labors in the full enjoyment of the Christian hope, which had cheered him for so many years.

Dr. McClung's successor in the pastorate was Rev. Thomas M. Cunningham, of St. Louis, who was called December 12, 1856, and remained a little over three years. He was eminently popular as a preacher of the gospel, and the church filled up so rapidly as to lead to the consideration of an enlargement of this building, which, when projected, was designed to be the largest as well as the handsomest church edifice in the state. The matter being postponed, however, owing to the lateness of the season, was finally dropped on account of Mr. Cunningham's removal to Chicago, in the spring of 1860. He has been now for some years the useful pastor of the Alexander Presbyterian Church, Philadelphia, and we understand that it is in contemplation to erect for that congregation a large and substantial edifice during the coming season. During his stay in 1859, the Fifth Presbyterian Church, German, was organized by a committee of the Presbytery to which we belong, a lot for the church having been secured on New Jersey street, south of Washington, by means of a bequest for charitable purposes, made by Mr. Benjamin Blythe, formerly a deacon in the church, and considerable help having been given to the new enterprise by members of this church—many of whom have been engaged at various times in conducting and teaching the Sunday School of the church in the English language, the preaching being ordinarily in German.

This church was without a pastor from May, 1860, to the following December, at which time a call was extended to the present pastor,* who commenced his labors here the second Sabbath in January, though the call was not actually accepted until April following, as he was uncertain whether the state of his health would justify him in undertaking a pastoral charge. After three months' experience of his labors, the church continuing of the same mind, and willing to accept such service as he was able to bestow, the call was accepted, and he was installed the first Wednesday in April, 1861, (the day after the attack upon Fort Sumter,) and has now held the pastoral office among you longer than any other pastor except Dr. Gurley. Four years ago, at the annual letting of the pews, every eligible seat in the church being taken, it became apparent that there would be need of enlarged accommodations, and the matter of building a new church began to be agitated from that time, but the unsettled state of affairs growing out of the war, prevented any action until March 16, 1863, at which time a congregational meeting was called with a view to considering the expediency of selecting a site for the new building. At a meeting held a week later it was resolved to build upon the present site and, in order to secure the needed room, to purchase the lots adjoining the estate of Dr. Coe. In July, 1863, a building committee consisting of Thomas H. Sharpe, A. L. Roache, John M. Lord, William Sheets, Robert Browning, J. McLene, J. W. Brown, James Greene, J. M. Ray and Thomas MacIntire, was appointed and soon after a subscription of about $30,000 was obtained, though the building was not commenced on account of the rapidly increasing cost of building materials and labor. In the meantime, the growth of the city toward the north and the encroachments of business upon the neighborhood now occupied by the church, raised a question as to the wisdom of building upon the old site, and after full discussion it was with almost entire unanimity resolved to purchase the lots at the corner of New York and Pennsylvania Streets, two squares to the north of the present location, as being more central to the present members of the church, and also to the larger part of the Protestant population of the city. This resolve was carried out at an expense of about $14,000, and the foundations of the new church were laid in 1864, and during last fall and winter the lecture room and Sunday School room have been going steadily onward to completion, and will in a little time be ready for our use with accommodations increased above those we now enjoy.

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*Rev. J. Howard Nixon, D. D.

The old building was sold to the Indianapolis Journal Company last fall for $18,000, with the privilege of occupying it until this day, and of removing from it all our church furniture, including the pews, which will be transferred to the chapel of the new church. While this work has been in progress, the rapid growth of the city making manifest the necessity of Home Missionary operations, last fall over $2,800 were raised by subscription for the purpose of erecting a neat frame church* in the southeastern part of the city, and two lots having been donated for this purpose by Calvin Fletcher, Esq., and others, and $500 additional being furnished from the estate of Dr. Coe, we had the pleasure of dedicating the house, completely furnished, and free of debt, to the worship of Almighty God, on December 24, 1865, and of introducing Rev. Wm. W. Sickels to his labors in that neighborhood. In these labors he is at present sustained in great part by this congregation, and we cherish the hope that the day may not be distant when this will prove another vigorous branch from the parent stock, a Sunday School nearly as large as the parent school having already been gathered within its walls.

In this rapid review, we have brought the external history of the church down from its organization to this day that witnesses our exodus from these walls. The way by which the Lord our God has led us these forty years in the wilderness has been a way of blessing and prosperity very far beyond the hopes of the fathers, and when we pass in review its spiritual history, we find the same abounding evidence of the goodness of the Lord. We have mentioned the fact that the original membership consisted of fifteen persons, seven of whom made a profession of faith at the first sacramental service of the church. We may remind you, in connection with this fact, of the delightful services of the last Sabbath when thirty persons were announced as added to the communion—just double the original number—twenty-five of whom for the first time acknowledged the Lord Jesus as their Lord and God. There have been connected with the church since its organization 1,030 persons—being an average addition for the forty-two years of her history of twenty-four persons, or six at each quarterly communion season. It is a curious fact, and significant of the steady rate of growth of the church during all this period, that the additions before Mr. McKennan's time, were somewhat less than that average, while during his pastorate from 1835 to 1839 the average annual addition for five years was just twenty-four. During Dr. Gurley's time the average was twenty-seven, being just three more. During Dr. McClung's pastorate the average was thirty, or three more. During Mr. Cunningham's, thirty-three—still just three more—and during the present pastorate of five years there have been received ninety-two on examination, and ninety-one on certificate—being an annual average of over thirty-six members. It is, however, believed that the rapid growth of the city during the last five years would have secured a much larger increase if it had not been impossible to supply seats to those who desired to rent them.

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*Seventh Presbyterian.

This result has been secured in part by the frequently recurring revivals of religion which have been enjoyed by this church all along her history. There has been more or less of revival influence under the labors of all those who have had pastoral charge here, and constant additions have been made to the membership of the church from the ranks of the Sabbath school, and few churches with which I am acquainted have had the privilege of welcoming more of their children to the table of the Lord. Of the families of the eldership, nearly all, I believe, of those who, in the language of our form of government, have come to years of discretion, have been received to full communion, and the same remark applies so largely to the children of the membership, as to give us reason as a church to bear our grateful testimony to the Grace of the God of the ever-lasting covenant. In this respect may the future even excel the past, and children's children rising up in our vacant places, carry forward our unfinished work when we rest from our labors.

In this connection we may refer to the fact that within the last twenty years seven persons who had made profession of their faith in Christ for the first time in our communion, have entered upon the work of the ministry. These are the Rev. Jacob L. Kemper, of Dayton, Ohio; the Rev. Henry Isaac Coe, of St. Louis; Rev. J. Cooley Fletcher, formerly missionary to Brazil, and at this very hour preaching to a Presbyterian church within a few miles of this city; the Rev. William W. Sickels, now preaching in our Mission Chapel; Rev. E. C. Sickels, of Dixon, Illinois, and Rev. Wm. A. Holliday, a licentiate whom many of you heard with so much interest for two months last summer, and who is now supplying a Presbyterian church in Rochester, New York. We are now without a candidate for the ministry upon our church rolls, and in view of the fact does it not become us to pray to the Lord of the harvest to call for our young men to engage in this good work? And does it not become our young men to consider if the Lord may not have committed to some of them the work of the ministry of reconciliation? And, although, since this church was organized, the Presbyterian Church in this state has grown from two small Presbyteries, with perhaps eight or ten ministers to ten Presbyteries, with one hundred and thirty-six ministers, still there remains much land to be possessed. But it is necessary to draw these memoirs to a close.

Some of you, my dear brethren, are reminded by these services that your work will ere long be done. The fathers are gone. Of those who participated in the early labors of this church, Mr. Ray remains alone with us, and Mr. Blake alone in our sister church. Others of you have been here so long that you begin to feel the time is short for you to labor and to pray for Zion. What then your hands find to do, do it with your might. Is there any work in which you are engaged so well worthy of your efforts, your means, and your prayers, as the work of establishing this church in her new home, from which she may begin a new career of usefulness to this community, of honor to herself, and of glory to the Lord Christ? What part of their earthly labors do you think are now the most grateful to the recollections of the departed fathers, Sharpe and Brown and Coe and Scudder as they look back from the mansions to which we trust they have ascended, upon their earthly career? Is there one of them who now regrets the toils and sacrifices, and gifts he bestowed upon this church? They labored not for themselves alone, but for posterity, and their children have arisen to call them blest. Will you, then, do nothing to perpetuate their influence and to carry on their work? Shall we not rather, looking back upon the way of blessing and privilege and ever-increasing opportunities of usefulness, and learning from the past how abundantly God honors the efforts of His people to establish and extend His kingdom, pledge ourselves anew this day to the service of the Lord and to the work of His Church, resolving henceforth to prefer Jerusalem above our chief joy, resolving to hold ourselves in constant readiness with prayers, with alms, for every thing to which the Lord our God, may call us. And if the few men who laid the foundations of Presbyterianism in this city in their poverty were able to accomplish, by God's blessing, such beneficent results that now, after a little over forty years, instead of the one feeble vine, we have six churches of the Presbyterian faith besides one mission enterprise, then what may not be accomplished in the future by the 270 members of this church if only we be thoroughly united in the purpose and effort to do all in our power for the glory of our Redeemer and the establishment of His Church? To such a purpose God has seemed to me to be calling us by the recent visitation of His grace, adding to our numbers, and I trust deepening our devotion to Him. May I not say, what seems indeed to be the opinion of some of the oldest members of the church, that never in her history has she enjoyed so precious a sacramental service as on the last Sabbath, and now that in fullness of strength we change our home, let us remember that we do not change our Master or our work, and let us hope to serve the One more faithfully and do the other more earnestly than ever before. May this hope be fulfilled, and may future historians of this church say of us what we say of the fathers, "They served their generation by the will of God, with zeal, with intelligence and with fidelity and then fell asleep. They rest from their labors and their works do follow them."

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*About the same time the first Methodist preacher commenced his labors. Mr. Calvin Fletcher heard him say that when he was appointed itinerant in this neighborhood at a conference held in St. Louis, he scarcely knew of the existence of the place and had to inquire how he was to find it.

**This was the first church edifice of any denomination in Indianapolis. By the year 1841, when the corner stone of the second building of the First Presbyterian Church was laid, there were five churches on the Governor's Circle, which became the religious center of the town and remained so for several decades. Dr. Coe, having been a leader in the movement for the erection of the first church building, later rejoiced in the fact that in the course of only a few years—less than twenty— standing in the door of his house [on the site of the Columbia Club], he was within sound of the voices of five different preachers—one of them Henry Ward Beecher—occupants of pulpits as follows: First Presbyterian, Second Presbyterian, Wesley Chapel (Methodist), Christ Church (Episcopalian)—all directly on the Circle—and English Lutheran, southeast corner of Meridian and Ohio Streets, next door north of Christ Church.

†Mr. McIlvain was not a member of the Presbyterian church, but having the largest house in the town he freely invited Presbyterians and other ministers to preach in his house. It is mentioned further in illustration of the good feeling which at that time prevailed in the infant community, that Mr. Calvin Fletcher was never a member of the Presbyterian church, but was the first subscriber to Dr. Coe's plans. Colonel Blake and Mr. Ray were not at that time members of the church, but both were subscribers to the building. Dr. Coe went to Mr. Blake and told him he wanted him to subscribe $40. Mr. Blake told him he could not possibly raise so much money. The Doctor told him he wanted him to subscribe any way, and he would give him his time to pay it in, because, said he, with that subscription from you, as an example, I can get subscriptions from many persons who otherwise wouldn't feel under any obligation to give. Mr. Blake immediately subscribed the amount, and the Doctor waited his convenience for the payment.

‡The family came here in the old style wagoning—the older children walking a great part of the way. It is an illustration of Mr. Sharpe's earnestness in religious things, that stopping to rest on Sunday—as they did on all the journey—near Columbus, in this state, the boys were sent out to collect as many persons as could be gathered, for a religious ser-

CHAPTER VI

EARLY SABBATH SCHOOL HISTORY

THE SUNDAY SCHOOL

While the First Presbyterian Church makes no exclusive claim to the original Indianapolis Sunday School, the relations of the two are such that their histories are inseparable. The original school was a union school* of all the evangelical denominations, which was at first housed in Caleb Scudder's cabinet shop; but after the erection of the Presbyterian Church, it was transferred to that building, and remained there. Beginning with the Methodists, in 1828, various denominations organized independent Sunday Schools, taking away portions of the original school, until what was finally left was practically the special Sunday School of this church; although there has never been any formal action to take away its original character of a union school.

When the congregation was preparing to leave its second church building, in addition to the historical sermon of Dr. Nixon, on the morning of April 1, 1866, memorial services were held in the afternoon with special reference to the Sunday School; included in which was a history of the Sunday School by James M. Ray, who was its first superintendent. Fortunately a copy of this was preserved in the church minutes; and on account of its general and unusual interest, it is here reproduced in full:

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vice, which Mr. Sharpe conducted. In the absence of the pastor of the church he was always called upon, in accordance with a good old righteous custom, to read a sermon on Sabbath mornings, and he is said to have been so beautiful a reader, that when it was understood that Father Sharpe was to read a sermon, members of the Legislature and others not ordinarily interested in preaching, would often come in to hear it read.

*See document opp. page 302.

EARLY SABBATH SCHOOL EFFORTS IN INDIANAPOLIS
from
First Sabbath in April, 1823.

By James M. Ray.

(Delivered Sunday, April 1, 1866, in closing exercises at Church on Circle.)

The Sabbath School interest in Indianapolis is now so well established that it will be hard to realize, at the present day, the toils and trials through which the cause had to struggle even here, in its early years; and in the hearts of those who have been mercifully kept in this world life from the very beginning of the efforts in this behalf, the conviction cannot but be deeply impressed of the manifest fulfillment of the inspired promise, ''A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in My time.''

The Lord has hastened it in His chosen time, in this city, and we are here to acknowledge it.

A marked feature of the early settlers of Indianapolis, in contrast with those of the neighboring towns, commenced about the same time, was the manifest impression on their minds that as it was to be the capital of the state in a few years, it would some day be an important city.

To this expectation may be attributed the solicitude of the far-seeing to purchase real estate, and of the ambitious to acquire the confidence and favor of their fellow-citizens to attain office and influence, while professional men, of a higher stamp than in other towns, were attracted here to acquire eminence and success. This was so marked that it was observed that several persons, who had not borne the best of reputations elsewhere, seemed here to set out anew on their good behavior. From the mixed character of the population it was of critical importance what tone should be imparted in the moulding of these gathered strangers. And if the moral and religious results are to be estimated as the most valued tests of the worth of the influence then effected, it will be cheerfully acknowledged by all survivors that to the earnest and intelligent zeal and devoted piety of one of the first settlers (who arrived here with his family from eastern Virginia, in the spring 1821), is this city more indebted for everything lovely and of good report, and especially for its Sabbath School character from the beginning, than to any number of other settlers combined.

On a granite monument, formerly in the old cemetery, but now removed to its final site at Crown Hill, is inscribed: "The Founder of Sabbath Schools in Indianapolis." While the few associates of that founder survive (even to this forty-third annual return of the first Sabbath in April, 1823, when he commenced a Sabbath School in this city), it is certainly fitting that we should acknowledge, both our deep feeling of the benefits and blessings, as well as those of the city we have grown up with, derived from the early and zealous enterprise of that devoted Christian, Dr. Isaac Coe. To appreciate the obstacles in his way, it should be known that he was entirely *alone* in having any knowledge or experience in the formation of Sabbath Schools, amongst a mixed people with varied tastes, and that for the two preceding years of 1821 and 1822 there was little to arrest the free range of our expected town, then locked up in the deep shade of the woods, so as to make much distinction between the Sabbath and other days of the week, except an occasional sermon by a traveling preacher; hence it was no light matter to awaken sufficient interest in the young to have them gathered and taught on the Sabbath in the Word of God. Dr. Coe's first effort was in the early part of 1822 to bring together the Christian element, which could be found among the settlers, and by his personal urgency, on February 20 of that year, a Bible School was organized of grown persons, which met every other Sabbath morning, at 9 o'clock, at the home of Lismund Basye (a devoted Methodist brother, still laboring in Illinois, and who lately gladdened us with a visit). The members recited portions of Scripture or made written replies to questions given them by the Doctor to be proved and explained. This class was continued until fall, when the nearly universal sickness controlled the time of all, either as nurses or patients.

As the Bible School prepared the way for the Sabbath School effort of the next year, and this may be the most fitting opportunity of stating the facts, I will add, that it was under the control of Robert Brenton, first superintendent: John McClung, second superintendent; Isaac Coe, secretary; Robert McLain, assistant secretary; S. Henderson, treasurer; and the superintendents, with Isaac Coe, James Blake and Judge McIlvain a committee to select the questions to be proved by Scripture. (It need hardly be stated that these questions were all written by Dr. Coe.) Among the others were Colonel James Paxton, John Hawkins and Caleb Scudder, with a number of ladies, in all about thirty-four enrolled.

The first movement for forming a Sabbath School in Indianapolis was made after the close of the meeting for the first election of trustees of the Presbyterian congregation of the place, Harvey Gregg being chairman and James M. Ray, secretary, when Rev. David C. Proctor, Isaac Coe, John Hawkins, Lismund Basye and John McClung were elected a committee to draft a constitution to organize a Sunday School.* The Indianapolis Gazette, of April 5th, 1823, contains this notice: ''The Indianapolis Sabbath School will commence next Sabbath, April 6th, at 9 o'clock in the morning, at Mr. Caleb Scudder's shop.'' The cheerfulness with which our lately departed brother Scudder prepared his cabinet shop, on Saturday afternoons, is very *gratefully* remembered by his few remaining survivors, as well as his constant fidelity as a religious instructor, superintendent and teacher, and especially as the sweet singer, leading all our songs of public praise for many years. On that day (which to some of us appears even yet but as yesterday), the school was commenced with thirty scholars, which in three weeks increased to seventy. During the year 1823 ninety-eight scholars were enrolled, the average attendance being about forty.

In 1824, (the second year), the average attendance was over 56; in 1825, (the third year), by a careful visiting of the town, it was ascertained that there were 200 children of suitable age to attend the school, of whom 161 were enrolled and the average attendance 75. Probably not more than 125 of these children resided in the bounds of the town, as several scholars came from two to five miles distant. It was computed that from 1825 to 1836, about 70 per cent. of the children of a fit age in the town attended Sabbath School.

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*See document opp. page 302.

In 1836 systematic monthly visiting was established by the teachers of six out of ten schools then in existence, uniting in this concert of action for building up and extending the Sabbath School work so as to bring all the children in the city as nearly as possible under its influence. In that year (1836), out of 558 children in the city, 430 were on the Sabbath School rolls, being 77 per cent. The proportion in school continued to increase while this union visiting was faithfully sustained, so that in ten years afterwards, in 1846, nine out of ten of the children of fit age were enrolled in the Sabbath School, being 989 out of 1026 children.

The first superintendent of the original school was James M. Ray, succeeded by Douglas Maguire, Benjamin J. Blythe, Caleb Scudder, James Blake, and others, of whom the first and last named served more than half the time since the school was first organized, until the Third Presbyterian Sabbath School was formed.

A liberal system of rewards to the scholars for memorizing was introduced at the beginning—one verse in scripture, or four in reading, or ten words in spelling being entitled to a reward in books to the value of one cent, an account being kept with each scholar, his study books charged to him, and the balance paid in good books.

A record of the credits to each scholar in the year 1827 is still preserved.

The scarcity of good opportunities of common school education made it needful to begin with the rudiments with the youngest scholars, on whom, as well as on the more advanced scholars, it is certain that these gifts of attractive books semi-annually had a marked influence in securing diligence and perseverance in study. This system was abolished in 1831, partly from the conviction of many that the principle of thus rewarding for duty should not be cherished, and from the expense of sustaining the gifts. A leading object of general visiting to introduce the Sabbath School successfully was to remove the prejudices which generally exist in a newly gathered community against any system of distinction or habit to which they were unaccustomed, and it was not unusual to receive from parents a reluctant assent to their children going to the school, with the remark that they supposed it would at least keep them out of other mischief. Among the absurd objections made, the prevalent ones were that the leading Sabbath School men had salaries for their services and a commission besides for every scholar enrolled, and some charged that these rolls were to be sent to England, and every scholar named thereby became a subject of the King of Great Britain. This need not be much wondered at when we remember that this was only a dozen years after the last war with England closed, in which many of the early settlers had taken a part, and some of the jealousy remained. But the principal prejudice was kept up by insisting that we speculated on the price of the books furnished the children. The charge of sectarianism was happily refuted by the large-hearted liberality which embraced in harmony from the first, all, who in evangelical faith, would work together in love.

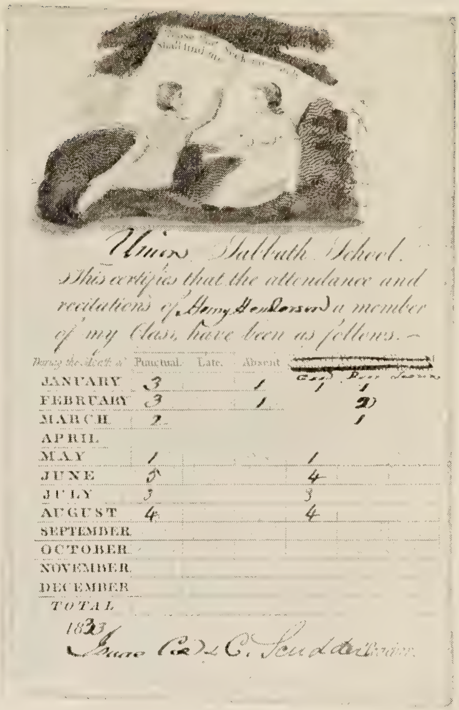
The influences resulting from these early and protracted union co-operations have been of immense value in originating and advancing every moral and religious enterprise in the progress of the city; and it is therefore not surprising that those who had been amongst the earliest workers in the Sabbath School field here, should be very reluctant in giving up the system of union visiting of the whole city, monthly, for the general Sabbath School cause, and the union prayer meetings on the second Monday evening of each month, when the reports of visiting were made. When the population of the city was about 3,000, the number of officers of the Sabbath Schools, superintendents, secretaries, librarians and teachers was estimated at not less than 140, and, adding the scholars, the number in all would be about 1,000—thus about one-third of the population was brought under Sabbath school influence.

How marked that influence must have been in forming the

Record card (upper) and certificate of dismissal (lower) issued by the American Sunday School Union, the record card bearing, at lower edge, the imprint of that organization. These cards were used in the Union Sabbath School, later known as "The Sunday School attached to the First Presbyterian Church."

Record card is dated 1833 and is signed by Isaac Coe and Caleb Scudder—the one the religious instructor, the other the teacher of the class.

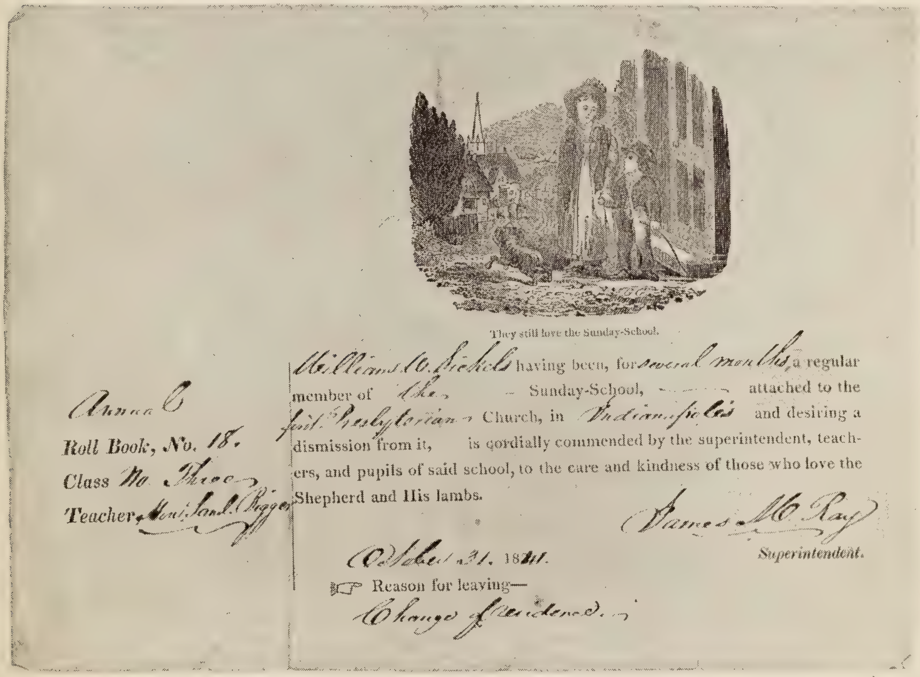
Dismissal card carries the signature of Governor Samuel Bigger, teacher, and is dated October 31, 1841.



Union Sabbath School.
This certifies that the attendance and recitations of Henry Henderson a member of my Class, have been as follows.—

During the Month of	Punctual	Late	Absent	Good	Poor	Lessons
JANUARY	3		1	1	1	
FEBRUARY	3		1		2	
MARCH	2				1	
APRIL						
MAY	1			1		
JUNE	3			4		
JULY	3			3		
AUGUST	4			4		
SEPTEMBER						
OCTOBER						
NOVEMBER						
DECEMBER						
TOTAL						

1833
Isaac Coe & C. Scudder Teacher.



They still love the Sunday-School.

Annex C

Roll Book, No. 18.
Class No. Three
Teacher Gov. Saml. Bigger

William C. Nickels having been, for several months, a regular member of the Sunday-School, attached to the first Presbyterian Church, in Indianapolis and desiring a dismission from it, is cordially commended by the superintendent, teachers, and pupils of said school, to the care and kindness of those who love the Shepherd and His lambs.

James M. Ray
Superintendent.

October 31. 1841.

☞ Reason for leaving—
Change of residence.

character of our city can only be revealed when the final record will be made up at the last day.

In 1829, two of the Sabbath school men—a Baptist and Presbyterian—were appointed a Missionary Committee to organize other Sabbath Schools in this and other neighboring counties—being Henry Bradley and James M. Ray, aided afterwards by Ebenezer Sharpe, Caleb Scudder, and others—resulting in forming over twenty Sabbath Schools, many of which were the foundations of schools, which have since been sustained, mostly in this county and in Hendricks and Morgan.

A feature peculiar in our Union School was the appointment of religious instructors separate from the ordinary teachers of the several classes.

It first grew out of the scarcity of pious teachers, and a sense of the vital importance of religious instruction in a Sabbath School, and resulted in the appointment of those supposed to be best qualified to give that instruction, and make an impression on the minds of the children, each taking charge of the religious instruction of one or more classes, and the course pursued was for the instructor to call the children one by one to him, endeavor to learn the state of their minds, converse freely and affectionately with them on the interests of their souls, and impart such religious information as seemed appropriate. This was done while the teacher was hearing others recite the memorized lesson, and after the recitations were finished, the religious instructor often addressed the class separately, or examined it on some previously assigned subject. Although this system was abandoned after the introduction of the union questions, together with the practice besides of supplying all the classes with pious teachers, still the impression dwells in the minds of many teachers that it did afford superior advantages for making a religious impression on the minds of the scholars, to that in which the whole depends on the regular class teacher, who seldom has much time for anything more than hearing lessons and examining the class through, and if he had, can seldom converse with one alone without interruption, from the necessity of keeping order in the rest of the class. Add to this that all teachers are not equally competent to give religious instruction or influence the minds, and this duty can be assigned to those who are most so, and whose attention being wholly turned to this subject, with no distraction from governing the class, will be likely to be most eminently successful in the highest aim of the Sunday School teacher. Those who were formerly engaged in the work believe this conclusion is warranted by the effect then produced.

Among the religious instructors, I may mention the names of Isaac Coe, Ebenezer Sharpe, Robert Brenton, Henry Bradley, Caleb Scudder, John G. Brown, M. Noel, Isaac Phipps, M. Foudray, Daniel Yandes; Mesdames Paxton, Baker, Lawrence, Bush, Sharpe, Goudy, Brown, Scudder, Sickels and Ray—all but four of these twenty being Mr. Phipps and Mr. Yandes, Mrs. Paxton and Mrs. Alma Coe Sickels, are living, but not on earth.

Amongst the other early teachers were John Douglass, Henry Porter, Stephen Dyer, Austin W. Morris, Nathaniel Bolton, John Wilkins, Israel Griffith, Douglass Maguire, Mr. Peppard, B. J. Blythe, Samuel Merrill, James Blake, and Mrs. Porter and Mrs. Lilly; Misses Hanson, Peppard, Henderson, and others. Of the teachers, four also survive, being John Wilkins, James Blake, Miss Hanson, and the speaker. In all, eight survive out of the forty teachers in 1826, of whom seven are present today. Mrs. Calvin Fletcher, Mrs. Samuel Blythe, Mrs. Susan Walpole, and many others are still with us, who were not among the earliest teachers.

The Union Sabbath School continued to combine all the efforts for the young, on the Sabbath, during the first five years of the growing city.

Among the groups in some of the many mansions in our Father's house in the better land, a company has been gathering and is nearly complete of those who, before the forty years now gone by, toiled together under the guidance of our devoted leader, Isaac Coe, in training the youthful population of Indianapolis in the knowledge and service of the loving Saviour; and of the faithful scholars thus taught many are already near that ransomed company and with them at the Saviour's feet rejoicing that His Word proved to them, by the Spirit's sealing, their eternal blessing.

The Wesley Sabbath School was organized in April, 1828, and in its second year had 176 scholars enrolled, with an average attendance of 92.

The Baptist School was formed in November, 1833, and had in the next year 100 scholars, averaging 60 in attendance.

The Episcopalian School was formed in the fall of 1837, but we have no reports of its numbers.

The English Lutheran School was formed on July 6, 1839, and in that year enrolled 37 scholars, 20 in usual attendance.

The Second Presbyterian School was organized in August, 1839, and in the next year enrolled 50 scholars, 31 in average attendance.

Roberts Chapel School was formed on December 15, 1842, and in the second year enrolled 120 scholars, 80 in average attendance.

The Christian Reformed school was formed in 1843.

As this review has reference especially to the earlier Sabbath School efforts in the city, it will not be carried further, except to rejoice in adding that now, in 1866, flourishing Sabbath schools exist in connection with every Christian denomination in the city.

The present Sabbath School in the remaining hive of the old stock has just joyfully occupied the very pleasant rooms so amply provided for its use in the chapel of the new (third) house of worship, in the corner-stone of which these reminiscences are placed, with the trust that when these foundations are overturned, the record to be then added to the succeeding future of The First Presbyterian Church, of Indianapolis, and its Sabbath school, may prove that in the hands of their members the word of the Lord has had free course and been glorified.

THE STATE SUNDAY SCHOOL ORGANIZATION

The Indianapolis Union Sabbath School was in the pioneer class, having been organized a year before the American Sunday School Union. It promptly affiliated with the national organization, however, and adopted systematic work. Its affairs were conducted by the Indianapolis Sabbath School Society,* which appointed James M. Ray and Henry Bradley ''missionaries'' to organize schools throughout the county and in neighboring counties, which they did with gratifying success.

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*See note page 261 for report of a meeting of the Board of Directors of this society on March 31, 1826.

In October, 1825, the Sabbath School Union Society of Indiana was organized at Charlestown, on a preliminary basis, the constitution and other formalities being adopted at the first Annual Meeting, which was held at Indianapolis, August 2-6, 1826. It was estimated at that time that there were 2000 children attending Sunday Schools in Indiana, of which about one-third were affiliated with the state organization. But it was estimated that there were 48,000 children not attending, and that "the greater part of these 48,000 children are growing up in great ignorance, and thus preparing for great wickedness."

The President of the society was Judge James Scott, of the Supreme Court, who is entitled to immortality as the author of the ninth article of the state constitution of 1816, covering the subjects of education, charities and correction, and public libraries. The vice-presidents were Rev. John M. Dickey, Rev. Resin Hammond, and Judge Jeremiah Sullivan; corresponding secretary, Rev. James H. Johnson; recording secretary, Rev. Alex. Williamson; treasurer, Hon. John F. Ross. The board of managers consisted of Samuel Merrill, Rev. Benjamin Barnes, Doctor Isaac Coe, Rev. Wm. W. Martin, Rev. Geo. Bush, Rev. Samuel Gregg, Rev. Tilly H. Brown, Rev. Samuel Lowry, Dr. John Howes, James Morrison, and Rev. John F. Crowe.

The Committee of Publication, on which the most important duties fell, was wholly from Indianapolis, and composed of Rev. George Bush, Dr. Isaac Coe, Saml. Merrill, James M. Ray, and Rev. Benjamin Barnes. It was given the duty of issuing an address to the public, with full directions for organizing and conducting a Sunday School, and as the Sunday Schools of that time were different in some respects from those of today, and most of the recommendations were of usages then in effect in the Indianapolis school, the following extracts are given:

GENERAL PLAN OF SABBATH SCHOOL SOCIETY

SUPERINTENDENTS. Of these in a school where the average attendance is 100, there ought to be 4.—The duty of the first to take the government of the school, assign the teachers to the several classes, and see each class is furnished with a teacher. The second should examine and class all scholars, and see they are supplied with proper books, of which he should keep an account. The third keep the records of the school—and the fourth examine the manner in which teachers discharge their duty, and give them such instruction as may be necessary; in smaller schools two or three superintendents may be sufficient, but there should never be less than two, that in case of sickness or absence of one, there might be a second to supply his place.

TEACHERS. Of these there should at least be one to each class, and where a sufficient number can be had, an assistant teacher; if not, there ought to be several supernumeraries to supply the place of absentees.

SCHOLARS. Every scholar who will learn something during each week, may be admitted, and if he behaves well, continued; those who enter early acquire a habit of attendance which may be beneficial as they grow older.

CLASSIFICATION. Let the school be divided into four classes; the first, those who study the Scriptures; the second, those who memorize hymns and catechisms; the third, those who spell in two or more syllables; and the fourth, those who are learning the alphabet and monosyllables; and let each class be divided into as many sections as necessary, so that each section shall consist of from six to twelve scholars; the classification to be made at the commencement of every quarter, and the scholars classed according to what they have learned the preceding quarter.

BOOKS. The first class should memorize Matthew, beginning at the 2d chapter, John, Acts and Romans—A selection as given in the appendix, from Genesis, Exodus and Deuteronomy, with such other parts of scripture or catechisms as may be thought advisable. The second class should memorize catechisms and hymns—those published by the American Sunday School Union, are prepared by a committee consisting of the principal religious denominations in the United States, and contain no doctrines in which all do not unite. In the Indianapolis school, Watts' First Catechism, Milk for Babes, Watts' Divine and Moral Songs, Doddridge's Poetical Lessons, and Taylor's Original Hymns are learned in course, before commencing the Testament. The third class should use some spelling book; the fourth class, some spelling book or primer containing the alphabet and words of one syllable; and both classes should memorize their spelling lessons.

The Sunday School Spelling Book and Union Primer, were designed for these classes, but might, the committee believes, be still better fitted for the object they are intended to accomplish, particularly the last,—the vocabulary of monosyllables in Webster's spelling book appears better calculated to advance the young beginner.

MANNER OF SUPPLYING CHILDREN WITH BOOKS. If this be left to parents, children will often be destitute; it is therefore recommended as a better course, to supply all the scholars with such books as are needed for study and charge them, to be taken out of their earnings.

REMARKS. In all Sabbath Schools, rewards of some kind are, it is believed, bestowed, and are found necessary to secure punctual attendance, and stimulate to industry during the week. These rewards are various, such as books, the use of the library, distinction in school, and the approbation of the teachers. They are all based upon the same foundation, the necessity of placing before human nature, constituted as it is, some motive to induce exertion.

As to the kind and measure of rewards, different opinions are entertained, and without entering particularly into a discussion of the subject, the committee would recommend that they be of such a nature, as to influence the minds of those to whom they are offered, and of such amount as in some good degree to effect the object intended.

Experience has borne testimony to the good effects of the course (mentioned in the appendix) pursued on this subject by the Indianapolis Sabbath School Union, which, while it affords a considerable and varied stimulus to the industry of children, supplies them with books in perhaps the best possible manner, as a reward for their own exertions, and where a community is unwilling to contribute the funds necessary for this purpose, we need not be surprised if no benevolent institution should flourish.

CONCLUSION OF ADDRESS TO THE PUBLIC

Parents and Heads of Families! To you is committed the solemn charge of training up your beloved offspring in the ways of wisdom and piety. Though they are but just entered on the journey of existence, yet even their infantile being is of unspeakable value. They have immortal souls—souls liable to perish through lack of vision! Great and sacred your trust! Arduous your work! To the right discharge of this task, we tender you in Sabbath Schools, a most valuable aid. Though not designed to supersede your own best efforts, yet it offers itself as a handmaid; a kindly helper in a parent's work; cast it not away. Frown not upon its proffered blessings. Give it the hand of welcome, and prove by trial, the benefits which it promises. The heavenly visitant stands in the gates, at the entry of the city, at the coming in at the doors, and her voice is to the sons of men. For the sake of the children which the Lord hath given, grant her admittance, and let her bestow her favors and treasures upon them.

To all true philanthropists and friends of their country, we urge our plea. You are not indifferent to the interests of that land which gave you birth, and which you glory to call your own. Its political prosperity lies near your heart. You hail with pleasure every improvement which promises to be a public benefit. You lift your hand and voice in favor of every measure that tends to exalt our character as a nation. What, we ask, can be compared to the magnitude of the object before us—the mental and moral culture of the tens of thousands of free born sons of our republic? Casting our eye over the whole field of possible improvement in our state, what can vie for a moment with the superlative importance of imparting religion, intelligence, and the means of happiness to the young—those to whom the destinies of our country are to be committed? We count upon your support.

Christians! Professed disciples of the Lord! You find benevolence, mercy, works of kindness, written on the very first page of the law of your duty. You are not to make yourselves strangers to the temporal or spiritual wants of your fellow creatures. You are called to be co-workers with Him who doeth good unto all—to be the followers of Him who went about doing good and who blessed little children. You are to be on the watch for occasions of rendering service to the children of men, especially the poor and needy. And where can you find a more promising field? Where, one which God has more signally blessed? How many distinguished lights of the Church have received their first serious impressions in a Sabbath School? How many teachers have been among the fruits of revivals? How many of the precious lambs of the Redeemer's flock are even now contained in these little Sunday groups? How many infant heirs of the Kingdom of Heaven, who have been gathered out of these nurseries, have died praising God that they ever entered a Sabbath School? And what numbers more have we reason to think are still training in them for the skies? Enlist then in this blessed cause. Some department of the work calls for your services, precisely *yours*. And, once enlisted, persevere. Hold out to the end; and you may hope at last to see some of the dear pupils whom you have taught or enabled others to teach, forming a part of your crown of rejoicing in the day of the Lord Jesus.

* * *

PROPOSED PREAMBLE AND PROVISIONS OF CONSTITUTION

Having received the Bible, a revelation from God, and the only perfect and infallible guide on subjects moral and religious, and believing that as parents, citizens and Christians, we in the established order of Providence, as well as by express command, are constituted the natural and proper instructors of our children and the rising generation in its all-important truths, are desirous as one means of discharging this imperious duty of commencing a systematic and well digested course of religious instruction on the Sabbath, which shall unite the feelings, counsels and labors of every Christian denomination.

And deeply sensible of our inability properly to discharge obligations and responsibilities so ultimately connected with the social, civil and spiritual happiness of our children and community, we would fervently supplicate the great Author of our being for a blessing on our feeble endeavors.

And to ensure regularity and harmony in our proceedings, do establish the following Constitution:

III. The duty of the visiting committee shall be, at least once during the quarter of their service, to visit every family within a reasonable distance of the school for which it is appointed, ascertain and report to the board the number, names and ages of all proper subjects for instruction in the school, and use every proper influence to procure and continue their attendance, and also to ascertain and report to the board, all who may be well qualified for teachers in the school and whose attendance there may be a probability of procuring.

XIII. The duty of the superintendent of the religious instructors shall be, to assign instructors to the several classes, supply vacancies, attend to the manner in which the several instructors discharge their duties, at least monthly to examine every class, take charge of the instructors' books, furnish the librarian with a list of all entitled to the use of the library, and the value of the books they are entitled to draw, and, either open and close the school, or designate some person to do it. The assistant-superintendent shall, in the absence of the principal, supply his place, and at other times discharge such duties as shall be assigned him by the principal.

XIV. The duty of the religious instructors shall be:

1st—During the recitation of the memorized lessons, to converse with the several scholars alone, learn the state of their minds and give them such advice, admonition and exhortation, as shall appear likely to impress more deeply on their minds, the great truths of the gospel, their condition as sinners, and lead them to a Saviour.

2d—After the memorized lessons of any class are recited, to examine the class on a previously assigned lesson, and to assign and explain a lesson for the succeeding Sabbath.

3d—To keep a record of the attendance, behaviour and examination of each scholar, and of the lessons assigned to each class.

LIBRARY REGULATIONS

4th. The books of the library shall be numbered and so classed, as that books of the value of 12 cents and under, shall form the first class; over 12 and not exceeding 25, the second; over 25 and not exceeding 50, the third; over 50 and not exceeding 75, the fourth; over 75 and not exceeding $1.00, the fifth; over $1.00 and not exceeding $1.50, the sixth; and over $1.50 and not exceeding $2.00, the seventh; being classed according to the retail price affixed by the purchasing committee, and the number and class of each book shall be written therein.

5th. Every scholar who has attended school one month, and who, the librarian has reason to believe, will continue and may safely be trusted with books, shall be entitled, for punctual attendance, good behaviour, and bearing a good examination on the lesson assigned by the committee of religious instruction, to draw a book from the library of the value of four times as many cents, as the average lesson assigned by the religious instructor to the class, consists of verses or their equivalent, which book may be kept one week and no longer.

6th. Every dirt or grease spot, turned down or torn leaf, or week over-kept, in books of the first class, shall be fined one cent; in books of the second class, two cents; third class, three; fourth class, four; fifth class, five; sixth class, six; and seventh class, seven cents; and for other injuries, to be fined by the librarian in like proportion, and the value of any book lost or very much injured, to be paid for either in money or memorizing, and no scholar or teacher to have two books at one time, or, after injuring one book, to draw another, until the fine has been paid, or a sufficient credit is standing in his favor to discharge it; and whenever a fine has been assessed for injury done a book, it shall be entered on the book by the librarian.

7th. Every superintendent, religious instructor and teacher, who is present at the opening of the school, and no other, shall be entitled to the use of the library, subject, however, to the same penalties for injuries and over-keeping, as the scholars.

8th. The books shall be issued weekly, before the close of the school, or at such time and place as the librarian shall appoint.

* * *

The provision of books was one of the chief problems of the new organization, and the managers took the risk of ordering $100 worth on their own responsibility, and establishing ''depositories'' at Madison, New Albany and Indianapolis, from which these were to be supplied to individual schools at cost. The organization was financed by contributions, chiefly in the form of life memberships, which were $5 each. The committee extended an opportunity for coöperation to the ladies in the statement: ''And to the female part of our readers, we are happy in being able to propose and recommend the example of their sisters in several congregations, who have already, by their own contributions, made their pastors life members.''

It will be noted that this organization was independent of any church organization, and so were the individual Sunday Schools at the beginning. As church organizations grew stronger, they started special Sunday Schools, and in the course of years the independent organization lost its constituency. In addition to this, the Civil War upset all national organizations, and put a temporary end to the work of many local ones. On May 30, 1865, there was held at Indianapolis a convention of delegates from the Sunday Schools of the state, ''pursuant to a notice by the friends of the Sunday Schools in Indianapolis.'' A second convention was held at New Albany in June 1866, and a third at Lafayette in June 1867. At the last, the constitution of the Indiana State Sabbath School Union, was adopted, and that organization formally launched on its career.

NEW YEAR'S GREETING—1872

SABBATH SCHOOL OF THE FIRST PRESBYTERIAN CHURCH

ROLL OF OFFICERS AND MEMBERS

OFFICERS

E. B. Martindale, superintendent; A. M. Benham, assistant superintendent; Mattie Stewart, assistant superintendent; George Carter treasurer; Jas. D. Vinnedge, secretary; Jere. McLene, librarian; Henry D. Carlisle, assistant librarian; Sam'l L. Johnson, assistant librarian; Ora Pearson, leader of music; H. S. Stedman, organist; George Carter, flute; S. C. Chitty, flute.

MEMBERS

BIBLE CLASS NO. 1.—Rev. Jas. Greene, teacher. Parish L. Mayhew, John L. Harper, Alexander Harbison, George H. Wilcox, Stephen C. Chiffy, Davies M. Greene, Charles D. Meigs, Hugh Dickson, Frank R. Petitt, Alexander Obney, H. C. Hunt, J. S. McMaster, Augustin Boice, George W. Cox, Louis N. Steinmark, J. N. Deming, Leroy W. Braden, John C. McCutcheon.

BIBLE CLASS NO. 2.—I. C. Hayes, teacher. Annie Allen, Laura Allen, Grace Allen, Sallie Ankeny, Katie Boyd, Emma Barnett, Emma Foley, Fannie Hay, Clara Harvey, Nettie Hamilton, Belle Heaton, Effie Jones, Kate Nixon, Emma Shields, Belle Shields, Abbie Warner, Henrietta Weber.

BIBLE CLASS NO. 3.—H. R. Allen, teacher. Miss Sallie Carlisle, Miss Lizzie Doris, Mrs. Maria Smith, Miss Lillie Latham, Miss Mary Bradshaw, Miss Sallie Sickels, Miss Mary Davis, Miss Alice Newell, Miss Maggie Hamilton, Miss Sarah Sloan, Miss Fannie Noel, Miss Lizzie Hay, Miss Kate Espy, Jennie Logan, Mary Logan, Mattie Lannes. Miss Harbison, Miss Adda Johnson, Miss Kate Bradshaw, Miss Augusta Morse, Miss Lizzie Winfield, Miss Gabie Landis, Miss Sadie Louden, Miss Julia Louden, Miss Mary Harper, Mrs. Ella Burford, Miss Eva Hough, Miss Lizzie Braden, Mrs. Frybarger.

BIBLE CLASS NO. 4.—H. McCoy, teacher. Dr. L. C. McLain, John H. Brewer, W. R. Nash, Dr. Jno. B. Cress, Dr. Stiles R. Fox, Dr. O. J. R. Hanna, J. R. Erringer, L. A. Heineman, Dr. Wilbur, Simeon Carey.

Miss Mattie C. Stewart, teacher. Mattie MacIntire, Annie Burgess, Ella Venable, Alice Venable, Lizzie Walpole, Florence Bennett.

E. P. Howe, teacher. Ella Walker, Mary Elder, Mary Harrison, Tillie Heitkam, Bell Irving, Anna Loucks, Jessie Sharpe, Eda Heitkam.

Miss Jennie Huston, teacher. Susie Martindale, Anna Kumler, Maggie Irving, Nellie Maguire, Jennie Carey, Lulu Allen, Jennie Johnston.

Miss Nellie Skillen, teacher. Georgia Mars, Sarah Skillen, Frankie MacIntire, Maud Haskett, Addie Pulling, Cora Sharpe, Birdie Miller, Lu Watson, Jennie Warner.

Mrs. L. B. Walker, teacher. Mary Obney, Myrilla Hayes, Mary Biedenmeister, Lillie McIntosh, Ella Kumler, Mary McColough, Flora McCleland.

Miss Jennie McChesney, teacher. Lizzie Youart, Agnes Gregg, Anna Hall, Cora Walker, Ella Harper, Flora Miller, Adelia Stone.

Mrs. Harrison, teacher. Nettie Churchman, Stella Hauck, Anna Churchman, Nettie Hauck, Lizzie Cox, Linnie Sproul, Cora Walker.

Mrs. George Carter, teacher. Maggie Carlisle, May Davis, Bell Loucks, May Vinnedge, May Carlisle, Fanny Purcell.

Miss Bell Sharpe, teacher. Bell Noel, May Harrison, Catherine Sickels, Lillie Vinnedge, Mary Hay, Florence Browning, Kate Hay.

Miss Skillen, teacher. Ella Hockett, Lillie Hunt, Kate Scott, Maude Grubbs, Cynthia Cobb, Lizzie Harvey, Carrie Hunt.

Mrs. John Carlisle, teacher. Charles Gentry, G. W. Hockett, Thomas Kinney, James Myers, Wm. Preston, Daniel Carlisle, B. F. Hockett, John O'Donald, Charles Warner, Charles Barnworth.

Mrs. C. C. Burgess, teacher. James Lynn, Daniel Lynn, George Barnaby, Thomas Barnaby, William Desmore, James Logsden, Caleb Johnson, Jefferson Dillard, Willard Jones, William Mann, Walter Mann, Geo. Simpson, Daniel Lynn, Floyd Spurnes.

Mrs. Browning, teacher. Robert Mardindale, Louis Watson, George Hasket, Corwin Harper, George Biedenmeister, Samuel Carey, Walter Johnston, Charlie Johnston, Willie Turner, Berry Fitch, James Harper, George M. Ray.

Mrs. Latham, teacher. Sproule Braden, Stewart Carlisle, Robert Browning, Jr., Hunter Watson, George Burgess, George Nichol, Warren White, Addison Roach.

Mrs. Hammond, teacher. Morris Noel, Thomas Barnes, Charles Vinnedge, Frank Pruden, William Pruden, Arthur Miller, Eddie Holloway, Frank Holloway.

Miss Hattie MacIntire, teacher. Russell Harrison, Charles Irving, William Elder, Lynn Martindale, Charles Martindale, John Harper, Frank Harvey, James Wood, Charles Spicer, Frank Walker, Hiram Howland.

Mr. Sharpe, teacher. Harry Sickels, William Barnes, Louis Feller, Richard Cox, Eugene Rodenberger, Thomas Harbison, Charles Whitcomb.

Mr. Ray, teacher. Willie Brown, Willie Sharp, Vance Noel, Albert Walker, William Feary, Pearly White, Edward Brown, Arthur Pruden.

Mr. Howland, teacher. George Anderson, John Urban, Frank Mayers, Frank Jacoby, John Anderson, Charles Arnold, Frank Crum, Harry Walker.

Miss Goulding, teacher. Alice Capen, Etta Austin, Anna Morris, Lizzie Barnaby, Martha Mann, Isabella Laws, Indiana Spicer, Missouri Spicer, Jennie Oulds, Ellen Simpson, Mollie McKinney.

Mrs. Warne, teacher. Harry Wyant, Samuel Buchanan, Wesley Lynn, Edward Rich.

Mr. A. Boice, teacher. Lewis Cornwell, Fred Leahr, Johnny Leahr, Henry Kaler, Charlie Warner, Henry Leahr, Homer Cook.

Teachers of Infant Class—Mrs. Jas. M. Ray, Mrs. Geo. Jennison, Mr. H. L. Benham, Mr. Frank Hays. Mary Allen, Grant Anderson, Sherman Anderson, Becca Anderson, Dora Arnold, Julia Beach, Jessie Beach, Emma Biedenmeister, Eugene Braden, Annie Braden, Willie Benham, Minnie Brown, Lulie Barr, Frankie Barr, Molly Baker, Frank Baker, Minnie Barworth, Emma Barworth, Mollie Becket, Maggie Cox, Minnie Cox, Philip Caborn, Ella Catherwood, Joe Crane, Jessie Cook, William Cook, Clara Cook, Martha Jane Cook, Grant Davis, Mabel Dickson, Maude Dickson, Fannie Doty, America Doty, John Doty, Sallie Eccles, Eddie Elder, Julia Fletcher, Jessie Feary, Thornton Fitzhugh, Georgie Fitzhugh, Herbert Foltz, William Gaston, Wand Graham, James Graham, Halle Graham, Eddie Houck, Lawrence Hay, Frank Hay, Willie Harrison, Lizzie Harrison, George Harrison, Jennie C. Harrison, Hattie Hatfield, Emma Hozier, Albert Heitkam, Bertie Johnson, Lillie Johnston, Willie Johnson, Harry Jannison, Nellie Johnston, Birdie Walker, Freddie Johnson, Gertie Jordan, Mena Kiker, Nora Kiker, Mollie Kiker, Philip Kaper, Ettie Lynn, Frankie

Lynn, John Lahr, Katy Kinney, Henry Kumler, Claire Laport, Lilly Levy, Cordelia Levy, Lizzie Miller, Alexander Mann, Willie Moffitt, Ansel Moffitt, D. Maguire, Clarence Martindale, John Martindale, Katie McCall, Eddie McCoy, Jere McLene, Carrie Nichol, Hattie Noel, Lizzie Noel, Julia Root, Charles Root, Willie Root, Lena Rodenberger, Leon Rodenberger, Mary Rebb, Lewis Rebb, James Rebb, Harry Starling, Fred Sickels, Tommie Sharpe, Frankie Sharpe, Mamie Stowell, Eliza J. Steinmark, Joseph R. Steinmark, Ellen Slaven, Alice Slaven, Myron Stowell, Russell Scott, Lafayette Spurrier, Ida Spurrier, Robert Swift, Sallie Spearman, Eddie Spearman, Lawrence Vinnedge, Mary Woollen, George Watson, Lillie Wyant, Sammie Watson, Lillie Wood, Jessie Youart, Fannie Youart, Annie Youart.

THE SEMI-CENTENNIAL SUNDAY SCHOOL CELEBRATION, APRIL 6, 1873

The first Sabbath in April, 1873, came on the 6th, making a perfect anniversary of the founding of the Sunday School on April 6, 1823. Preparation was made for the celebration of the anniversary at the Academy of Music, at Ohio and Illinois streets, which had the largest audience room in the city, seating about 2500. As the time approached the indications of attendance grew, and arrangements were made for a possible overflow meeting in the Third Presbyterian Church, which was just across Ohio street. On the eventful day both of these buildings were filled, and a third meeting was improvised in Robert's Park Church, which was also filled to overflowing, and it is stated that "hundreds returned home, without being able to gain admittance to any of the three meetings."

On this occasion letters were received and read from members of the original school, and their contents present the sufficient cause for their reproduction here. One from James M. Ray gives much interesting information not included in the preceding history, and the others add various details. Of special interest is the postscript of the letter of Isaac N. Phipps— "Our first grove used for celebration (on July Fourth) was on the high ground where the McOuat family now lives." So far as known this is the only definite statement recorded as to the location of these celebrated Fourth of July celebrations.

This is presumably due to the fact that the "grove" was on unsurveyed land for several years after these celebrations began.

The McOuat homestead is on the square bounded by Vermont, Liberty, Lockerbie and East streets, which was originally ''Out lot 53,'' and which was bought by Thomas McOuat, on May 2, 1831, for the sum of $124. But in 1829, when the first celebration was held, it was not in existence, and the line of East street was the east boundary of the town, and of the surveyed ground. The place was sometimes called ''the high ground east of the city,'' and there is a modest elevation that is fairly ''high'' for Indianapolis, which runs through the square, and on which the James Whitcomb Riley house stands. There have never been any alleys graded through this square. The city council ordered one graded many years ago, but when the workmen went to do the grading, they found Thomas McOuat calmly waiting with his rifle in his lap; and he notified them that the first man who stuck a pick in the ground would better be prepared for burial. And so the ''high ground'' still remains.

In addition to the letters from Sunday School boys, read at the semi-centennial, there are added extracts from the unpublished manuscript recollections of two of the girls, Mrs. Julia M. Moores and Mrs. Jane Ketcham, daughters of Samuel Merrill, who was one of the teachers in the school. There are also added the contemporary account of the first separate Sunday School celebration, in 1829, from the Indianapolis Gazette; and extracts from the account in the Journal. The Sunday Schools had joined in the procession in 1828, but the celebration that year was at the Court House, which was too small for the demonstration of 1829. The latter also seems to have been a sort of reform movement, for the separation of the sheep from the goats, who went off to a very wet dinner, at which the number of patriotic toasts was limited only by the amount of liquor at hand.

* * *

(From the Indianapolis Journal, April 7, 1873).

When the committee of arrangements for the celebration of the semi-centennial anniversary of the introduction of Sunday Schools into Indianapolis engaged the Academy of Music for the occasion, it never entered the heads of any of them that it would be too small to accommodate at least a large portion of those who wished to attend. But the tremendous overwhelming outpouring of yesterday gave many people an entirely new idea of the extent and influence of the Sunday School work in our midst. The spectacle was an inspiring one and speaks very highly for the moral and religious sentiment of Indianapolis. As early as two o'clock the streets in the immediate vicinity of the Academy were thronged with people anxious to gain admittance, and despite the efforts of ushers to prevent it, and the published statement that no one would be admitted to the room until the Sunday Schools were provided for, long before some of the schools reached the building, the house was perfectly jammed from pit to dome, stage included. In fact, such was the rush that long before half-past two, the hour fixed for the opening of the services, just as Dr. Parvin, Superintendent of the Third Presbyterian Church Sabbath School across the way, had gotten his pupils in readiness to march, word was sent to him to organize a branch meeting there. The main audience room was accordingly thrown open and a large number of those crowded out of the Academy, met there and enjoyed a meeting similar to the one in progress at the Academy. But notwithstanding the fact that two meeting places were provided, they proved insufficient to hold the immense throng that repaired to them, and whole schools were unable to obtain entrance to either.

If there were any arrangements made at the Academy for the speakers, choir and reporters, they were monopolized by the crowd, but we are much afraid that the committee overlooked them entirely, and the consequence was that none of the gentlemen who had been invited to address the meeting were on the stage, and but one was noticed within the room; the singers were crowded almost off the stage, while the reporters for the press were obliged to content themselves with a single chair off in the wings and a stenographic reporter, who had agreed to prepare a complete report for publication in pamphlet form, could not gain admittance.

Shortly after the hour announced for the opening of the meeting, Judge Elijah B. Martindale called the children to order, or rather tried to, and the exercises commenced by the singing of a chorus "And the Glory of the Lord," from the "Messiah" by a select choir under direction of Mr. Ora Pearson assisted by an orchestra led by Prof. Vogt. The chorus was sung splendidly, and throughout the exercises the choruses by the choir: ''How Lovely are the Messengers Who Teach Us the Gospel of Peace'' by Mendelssohn, and ''Achieved Is the Glorious Work'' from the ''Creation,'' were the most enjoyable features. The chorus was followed with prayer by the Rev. J. P. E. Kumler and the reading of the 145th Psalm by Rev. Henry Day, D. D.

The schools in unison then sang ''The Lord Is King.'' An introductory statement by Rev. H. R. Naylor was on the program for this point, but, as that gentleman had failed to obtain an entrance, it was passed over. Rev. James Greene then read the following letter from the

FIRST SUNDAY SCHOOL SUPERINTENDENT

''ONE GENERATION SHALL PRAISE THY NAME TO ANOTHER AND SHALL DECLARE THY MIGHTY ACTS.''

''Beloved officers, teachers and scholars, assembled to celebrate the Fiftieth Anniversary of the commencement of Sabbath Schools in Indianapolis. It would give me great pleasure to join you all in this return of the anniversary of the first gathering of the dear old Union Sunday School, when we made our way, with thirty boys and girls by the hand, through the brush in our paths, from our cabins to the neatly swept but roughly seated cabinet shop of Caleb Scudder, near the State House square, having little conception, except in the heart of our earnest leader, Dr. Isaac Coe, that the simple, unpretending enterprise then to be founded would, for time and eternity, be amongst the most important events that would ever occur in our young village and future capital of Indiana.

''The remembrance of that bright spring morning is fresh to me today, as I have not the least doubt it is now also to my dear brothers, Wilkens, Bradley, Colonel Blake, and others, then present, who have been promoted to their mansions in the spirit land.

''Let us, from the sweet joy gladdening all hearts today in beholding the swelling streams which, in a ceaseless tide have flowed from the feeble fountain springing into life fifty years ago, receive it as a precious earnest of the eternal happiness we shall enjoy, when all the fruits of our sowing the seed of holy truth in the hearts of the young of our beloved earthly city will be gathered on the banks of the River of Life, under the pleased smile of our loving Saviour.

''Even here, in advance, some precious foretastes are given to cheer us in the blessed service, until the Shepherd take us to the upper fold.

''A stranger called on me very recently for directions to procure pensions for the widows and children of his comrades who had, nearly twenty years ago, fallen in battle with the Indians, in settling Oregon territory. Asking his full name, that I might address a friend in another department in his behalf, he gave it as Ebenezer Sharpe Merrill. Here was before me a scholar of my class in our dear Sabbath School, who had left us twenty years ago, for the far West, returned to tell me of his long frontier life, his trials and his mercies, and more than all, of his successful efforts in Sunday School work in Oregon, now a state, in which he has served as a superintendent for many years. Just then two bright boys of my present Sabbath School class came in to make us a pleasant call, and thus I had my old scholar present to tell them of his twenty years' experience in Sunday School paths in the far West, and the balm of his early faithfulness. And here let me tell a precious secret to my dear associates in Sabbath School teaching: that if they would keep their hearts still young and very near the Savior—when the evening shadows of life are deepening around them—let them teach a class of bright boys or girls, who will gladly listen to the old, old story of Jesus and His love.

''Mr. Merrill has promised to be with you on the celebration day, as I trust many of the old scholars will be, that in reviewing the memories of the past, and the hallelujah songs of the present, the sowers and reapers may rejoice together.

''While delighted, however, with the proof of the blessings the young of our city have received from the early forming of Sabbath Schools in it, let us never forget to acknowledge gratefully the marked influence for good imparted to the older of us, in the discharge of our engagement to teach others. Previous to the establishment of the Sunday School, the return of the Sabbath made, to most of the settlers, but little interruption in the tempting habits of fishing in the streams and hunting for the game abounding in the woods, on that day or on other occasions of leisure. But in a short time after the Sunday School work commenced, with such religious exercises after the school closed as could be had at the cabinet shop and other primitive places of worship, a gradual change was seen, and parents began to accompany their children to the school and remain for the other services, especially the mothers, so that it was soon generally noised abroad, through the settlements in the New Purchase, that the people kept Sunday in Indianapolis, and it was especially noticed that strangers coming amongst us, particularly those aspiring to office, put on their best behavior.

''The regard of the young for the Sabbath has decidedly improved. An admonition enforcing the injunction of their teachers occurred at an early day, in the sudden death of two of our scholars, who, in a few hours after leaving school, on a warm summer day, yielded to the temptation for a bath in the river, which was high; and the younger boy, getting beyond his depth, screamed for help from his brother, who, swimming to save him, was caught in his death grip and they were both drowned. These scholars were colored boys bright and promising. The indifference and often ridicule as to any special regard for the Sabbath, in the early days, of the whole region, may be better realized from some incidents I remember. Soon after being appointed superintendent of our young Sunday School, I reached the town of Shelbyville, returning from a trip to Lawrenceburg on Saturday evening, and, feeling that precepts without practice would be of little force, I stopped over the Sabbath, and was soon sympathized with by old friends—John Walker and others—who, of course, attributed my delay to the sickness of my horse or myself. The delay at least strengthened the efforts of a pious lady there in sustaining a Sunday School she was commencing.

''On another trip I reached Marion, Grant County, on my way to Fort Wayne, on Saturday night, and next day I found some of the young men at the hotel, or log tavern, inquiring of the landlord in the forenoon, if my horse was lame, and finally one of the leaders of the jocular crowd, pointing to some birds which were flying above us, asked me if I thought they knew it was Sunday, and whether they ought to be shot for flying that day.

"In those days our national holiday, in this then far West, was generally marked by intemperance and rioting, but here, after the first few returns of the Fourth of July, the day was greatly rescued by large processions of the Sabbath scholars, from all the schools in the town and country, marching with the best fife and drum music, with waving banners and led by our inspiring marshal, James Blake, (I had almost written *my brother*—and I would not be so selfish) to the convenient groves, where we listened to our national addresses, and the children were treated to rusks and ice water. After a few years, however, an alarm was raised by some of our extra patriotic people that our example was blotting out the glorious objects of the birthday celebration. A decided effort was made to occupy the time in the old fashion, believing, doubtless, that our liberties would be lost, if people continued to go to bed sober on the Fourth of July, and the interference with our Sunday School celebration became serious, until on one occasion when the military fever was revived against us, the arm of one of our citizens was shot off in firing the cannon, and thereafter the morning was yielded to Marshal Blake and his procession, and the rest of the day to more general forms of celebration.

"For extending Sunday School blessings to the region around us, in 1830, my friend, Henry Bradley, the well-remembered Baptist brother, with a Presbyterian comrade, devoted his Sabbaths to that service, resulting in founding thirty schools in this county and in parts of Hendricks and Johnson adjoining.

"A prominent feature in the training of our scholars, under the guidance of our leader, Dr. Coe, was to induce their earning and contributing means to aid in forming Sunday Schools in the opening West, and in sending missionaries abroad to tell the heathen of the true God. Thus, quite early, when an application came from the Board of Foreign Missions for a missionary printer to go abroad, Thomas Brown, one of our oldest scholars, a journeyman in the Journal office, cheerfully made an offer of his services, which was accepted; but only a week or two before he sailed, he was notified that he must take a wife with him. In this emergency, having heard that a young lady had just arrived at the Rev. Mr. Post's at Logansport, as a teacher, from the East, we commended our young friend to the excellent minister, and on the third day thereafter, Mr. and Mrs. Brown departed from us on their mission, after a crowded meeting on the occasion in the old church on Pennsylvania street, which was attended by judges of courts, lawyers and other strangers here, with many citizens, excited by this strange spectacle in our western woods.

''But the deepest interest ever awakened as to foreign missions, in our Sabbath School and churches, was when, in after years, our dear brother L. G. Hay evinced the sincerity of his zeal for the salvation of the idolatrous heathen and with his devoted wife and a beloved teacher, bade us, as we felt, a final farewell on their departure as missionaries to the Indies of the East, from which, after years of blessed labor for the Master, they were mercifully spared to escape from the blood-thirsty Sepoys in the rebellion in Northern India, who had ruthlessly slaughtered other missionaries of the same board, with their wives and children; and they are here with you today to enjoy this festival of precious memories, while still engaged in their Master's work in their native land.

''We can never fully understand the present until it comes back to us in its deeper meaning, when it becomes the long past. So will the reviews of the re-united ransomed overflow with delight, which our hearts could not hold, but of which, I am sure, the sweets of this day's memorial feast will give some precious foretastes.

''You will not be surprised that, while gathering up these, fragments from memory's basket, I have felt some longings 'for the touch of (many) a vanished hand, and the sound of a voice that is still.'
Goodbye,
Washington City, for April 6, 1873. (Signed) James M. Ray.''

Mr. Greene announced that several letters had been received, among them one from J. H. B. Nowland, one of the first members of the first school, and another from Mrs. P. D. Gurley of Washington, wife of one of the early pastors of this city, which could not be read for want of time. He then read the following paper:

HISTORICAL SKETCH OF THE ORIGIN AND PROGRESS OF INDIANAPOLIS SABBATH SCHOOLS

''Seven years ago, on the forty-third recurrence of this anniversary, Mr. James M. Ray prepared a review of the early Sabbath School efforts in Indianapolis, embracing every fact of interest pertaining to such a history. The presence of that zealous and life-long worker in the Sabbath School cause would have added much to the interest of this occasion, and the compiler of the present narrative gratefully acknowledges his indebtedness to the accurate and elaborate sketch referred to for the principal facts now to be presented.

''It is often remarked that the establishment of Sabbath schools in Indianapolis was almost simultaneous with the organization of the town. The first public sale of town lots took place in October 1821. The settlers at that time were few, but sufficiently varied in religious belief and various phases of unbelief. The town, as Mr. Ray expressed it, was ''locked up in the deep shadow of the woods,'' and the preaching of the Gospel was heard only when some traveling minister, overtaken by the Sabbath, paused in his journey. This lack of Gospel privilege was rapidly tending to obliterate the distinction between the Sabbath and other days, and one heart among the settlers was deeply engaged to find means to arrest the growing desecration. It is hardly being more explicit to say his name was Isaac Coe, ''the beloved physician,'' of his day and generation, the savor of whose memory still lingers with us, like that of precious ointment. Dr. Coe's first effort was to organize a Bible School of Christian people—what we would now call a Bible class of adults—which met at nine o'clock in the morning on alternate Sabbaths, at the house of Mr. Lismund Basye, a devoted Methodist brother, who, so far as known, is still living, residing in the state of Illinois. The first meeting of this class was held on the 20th of February, 1822, the exercises consisting largely of written answers to questions previously assigned by Dr. Coe. The meetings of the class continued until broken up by the prevailing sickness in the ensuing fall. In the spring of 1823 efforts were made to organize a Sabbath School proper, for the benefit of the children and the young people, and the Indianapolis Gazette of Saturday, April 5th, 1823, contained this notice:

''The Indianapolis Sabbath School will commence next Sabbath, April 6th, at nine o'clock in the morning, at Mr. Caleb Scudder's shop. A general and punctual attendance of scholars is requested, and that they bring with them the Testaments, Spelling Books, or such school books as they may have.''

''This is the first of thousands of instances in which 'Esquire Scudder's cabinet shop' has been mentioned in connection with Indianapolis Sabbath Schools. It stood on or very near the southwest corner of the present State House Square, but being of frame, not logs, was afterward moved to a site on Delaware street west of the present market square. No structure in Indiana, in any way connected with religious uses, has been the subject of honorable mention more than 'Esquire Scudder's Cabinet Shop.' Would that the age of photographs had then already dawned and some prescient artist had preserved its semblance, that we young men, (that is, in citizenship,) might look upon the 'counterfeit presentment.' It was the rough, unpolished vase in which were placed those buds of truth, which being watered by the tears and nourished by the prayers of those devout laborers, have grown into the goodly tree whose half-century's growth we celebrate today, reposing in its benignant shade and partaking of its goodly fruit. Mr. Ray, in the narrative already referred to, dwells lovingly and appropriately upon the memory of his early co-worker, the proprietor of the shop, in these words: 'The cheerfulness with which our lately departed brother Scudder prepared his cabinet shop on Saturday afternoons is very gratefully remembered by his few remaining survivors, as well as his constant fidelity as a religious instructor, superintendent and teacher, and especially as the sweet singer, leading our songs of public praise for many years.'

''Pursuant to the notice in the Gazette the first Sabbath School was organized on the 6th of April, 1823. Mr. James M. Ray was the first superintendent. Thirty scholars were enrolled at the beginning, the number increasing to 98 during the year, with an average attendance of 40. Those pioneer workers encountered a difficulty that is almost as formidable today as then—the lack of well-qualified, conscientious, pious teachers. They supplied the defect so far as possible by a device which it is believed has never been imitated, though to a good degree successful in that instance. In addition to their corps of teachers, they organized a board of what they styled 'Religious Instructors' composed of persons of both sexes, who were deemed most mature in religious knowledge or Christian experience. Each instructor had the oversight of one or more classes and, while the lesson was in progress, took the scholars one by one from the class successively, for direct personal talk on their spiritual state, aiming to find by careful questioning exactly what that state was, and giving such instruction, advice or admonition as the case seemed to require, and frequently addressing the entire class at the close of the recitation. Whatever we may think of such a measure now, we cannot question the validity of its evidence to the real sober earnestness with which those who practiced it labored for the salvation of their scholars. They also strove in those days to quicken diligence by rewards. The lack of common school education made it necessary to admit the spelling book as a preparation for the New Testament. The spelling of ten words correctly or committing one verse of scripture to memory entitled the scholar to a reward of one cent, payable in books; and books, such as our Sabbath School libraries teem with now, were then quite beyond the means of many families. But by this means many children procured themselves miniature libraries, which they regarded as above price. But the system was found, as it has been before and since, to engender feelings not compatible with the Gospel, and was, moreover, considered by some as wrong in principle and withal, the expense being burdensome, it was, in 1831, discontinued.

''These early efforts in the Sabbath School cause did not fail to meet with opposition, and some of the objections urged against them sound very odd now. The charge of sectarianism was not much urged, being precluded by the fact that every religious denomination represented in the community was also represented in the school, making it in fact as well as in name, a Union Sabbath School. But how was it that so many men and women were willing to spend so much time in visiting families during the week and then instructing the children on the Sabbath? 'Why,' said some, 'they get salaries for it somewhere, and a commission besides for every scholar they enroll!' Others said: 'No, they are not paid regular salaries, but they get a commission on the books they give the children.' Others still, looked deeper below the surface of things. It was only a dozen years since the close of the war of 1812. Some of the settlers remembered that 'unpleasantness' with the evidences wrought by actual participation in it and believed there were traitors in the camps of Israel. The oracles of the village bar-room and the corner grocery announced confidentially that the rolls of the school were sent from time to time to England, and everyone whose name was found thereon became 'nolens volens' a subject of the King of Great Britain. 'Wait a while,' said they, 'and ye'll see.'

''But despite these and all forms of opposition, the enterprise flourished, many mothers accompanying their somewhat reluctant consent for the attendance of their children on the school with an expression of the cheerful hope that it would 'keep them out of mischief anyhow.'

''The venerable pioneers of that day, however, were not content with merely cultivating the home field. In humble, but devout imitation of the spirit of the Great Apostle, they sought to penetrate the 'regions beyond.' A committee consisting of Henry Bradley, a devoted and intelligent Baptist with a Presbyterian associate, was appointed to organize schools in other neighborhoods. They were afterwards assisted by Ebenezer Sharpe, Caleb Scudder and others, and going forth two by two, like the disciples of old, carried the Gospel by the Sunday School medium to the scattered settlements in the forests of Morgan, Hendricks and Marion counties. Many schools were thus gathered by the labors of these earnest men, which assembled—when other accommodations were not to be had—in the forest shades, God's first temples, and

'The sounding aisles of the dim woods rang
To anthems of—'

God's praises, sung by those who were thus taught to remember their Creator in the days of their youth. It is a matter of thankfulness to be able to say that many of the schools so organized continue to this day.

"The Union School organized, as before stated, in 1823, existed as such for over five years. During that period about fifty persons appear to have been connected with it as religious instructors and teachers. The former class numbered twenty in all. The four who were mentioned as still surviving at our anniversary seven years ago, we are still permitted to number among the living. They are Isaac W. Phipps, Daniel Yandes, Mrs. Paxton and Mrs. Alma Coe Sickels. At the same anniversary four teachers were announced as still living: John Wilkins, James Blake, Miss Hanson and James M. Ray. Since that day John Wilkins and James Blake 'have crossed the flood.' It thus appears that out of about fifty Christian men and women, who constituted the corps of original Sabbath School teachers in the infancy of our city, six survive to witness the fiftieth anniversary of the organization of the original school. Some of them are with us today and when they contemplate the glorious results into which their faith and prayers and efforts of fifty years ago have matured, doubtless the spontaneous language of their hearts is 'What hath God wrought!'

"If we inquire for the particular elements of the success that has attended the Sabbath School cause in our city, we should probably be led to the conclusion that the most prominent one is found in the system of thorough monthly canvassing of the entire city. The plan was originated in 1836, when it was found that 77 per cent of the whole number of children in the city were in attendance upon all the various schools then existing. After the introduction of periodical visiting the number in attendance was found to be steadily increasing until it reached ninety per cent in a few years, and maintained that ratio for a long time, thus giving us the reputation of the Banner City in that regard. An important adjunct of the visiting plan was the Sabbath School monthly concert, held on the second Monday evening, when the reports of the visitors were presented in a condensed form, facts of interest stated, the results of experience set forth, views interchanged, modifications examined, and improvements adopted. But as the city extended its limits and schools were multiplied, practical difficulties occurred in the working of the Sabbath School Union, and it was finally allowed to dissolve. Perhaps it may be a question whether these difficulties ought not to have been surmounted and a system, well calculated to promote enthusiasm and fidelity among teachers, maintained.

''As it is the design of the present narrative to present facts only, and not at all to indulge in reflections which might naturally be suggested by the subject, it only remains to enumerate the foundations of the successive schools that have been subsequently formed, and to present in a statistical way their present strength and condition.

''The original Union School continued as such until April, 1828, when, by the formation of another school under denominational supervision and the natural withdrawal of those whose proper home was in it, the original one took the name of the Presbyterian Sabbath School, and so is the origin of the present one in connection with the First Presbyterian Church.

''The strength of the Presbyterian body in the Sabbath School aspect now consists of 13 schools, 255 teachers, 2013 scholars, which includes the schools of the United Presbyterian body and two missions.

''A summary of all the schools at the present time shows that on every Sabbath there assemble in this city for the study of God's word, fifty schools conducted by 957 teachers and embracing 8,488 scholars.

''Such, then, is the result today of the labor begun in the cabinet shop fifty years ago with thirty scholars. Surely none can fail to see that the blessing of the Good Shepherd has all along attended the labors that have been expended for the protection of the lambs of the flock. To His name be the glory! Fifty years from today our successors will celebrate the centennial anniversary of the planting of Sabbath Schools in the capital. Doubtless some of the little ones who are here today will then rise up among their venerable associates and rehearse their vivid reminiscences of this day and recount the progress and results of the fifty years now to come. Let us hope the results they will then announce shall be in augmented proportion to those we have now summed up and that the burden of their grateful song may be: 'The Lord hath done great things for us whereof we are glad.' "

AN INTERESTING LETTER

The following very interesting letter from an original member of the first school, Mr. J. H. B. Nowland, was among those referred to above. The ticket spoken of in the letter is a small piece of paper yellow with age, upon which is printed, with a border around, the word "Approbation," very plain in its appearance. The letter is as follows:

"Indianapolis, Ind., April 6, 1873.

Hon. E. B. Martindale, Superintendent Sunday School:

Dear Sir:

I regret very much that my health will not admit of my attending the meeting to commemorate the fiftieth anniversary of the organization of the first Sunday School in this city. I remember the circumstances attending the establishment of that school as if it were yesterday. I can almost call to mind every person present on the first day, but three or four of whom are now living. Fifty years ago today I entered that school a boy eight years old and did not know one letter of the alphabet, nor do I believe that among the ten or twelve boys present there was one boy who could spell his own name or would know it should he see it in print. The incidents of that day were calculated to make a lasting impression on the young mind. The Sunday School had been the topic of conversation with the boys of the village for some time. We thought it a great innovation upon our present rights. We thought that Messrs. Coe, Blake and Ray, who organized the school, were assuming power they had no right to.

"I was assigned to the class of the late James Blake who taught me the alphabet as well as to spell and read. In Mr.

Blake's class I learned to repeat the Catechism, Lord's Prayer and Ten Commandments. I remained in that school some nine or ten years and there learned many useful and instructive lessons. The rules at first were very rigid. Any delinquency on the part of the scholars was severely reprimanded and reported to their parents. One of the rules required that we should attend church on the Sabbath, hence Sunday was a day of rest to the ground squirrels and rabbits. Birds were left uninterrupted to build their nests. The school was at first kept in the cabinet shop of the late Caleb Scudder, which was on the South side of the State House square. The outside of this building has been preserved in a painting by Mr. T. B. Glessing, who painted it for the semi-centennial celebration of the selection of the capital. I gave Mr. Glessing the idea of the building.

''I enclose a ticket given me by my teacher the first summer of the school. This was the only incentive we had to industry and punctuality. We had no fine presents, no rides on railroads, no annual picnics. I hope the scholars in the present schools will improve the great advantages they have over those of the first school.''

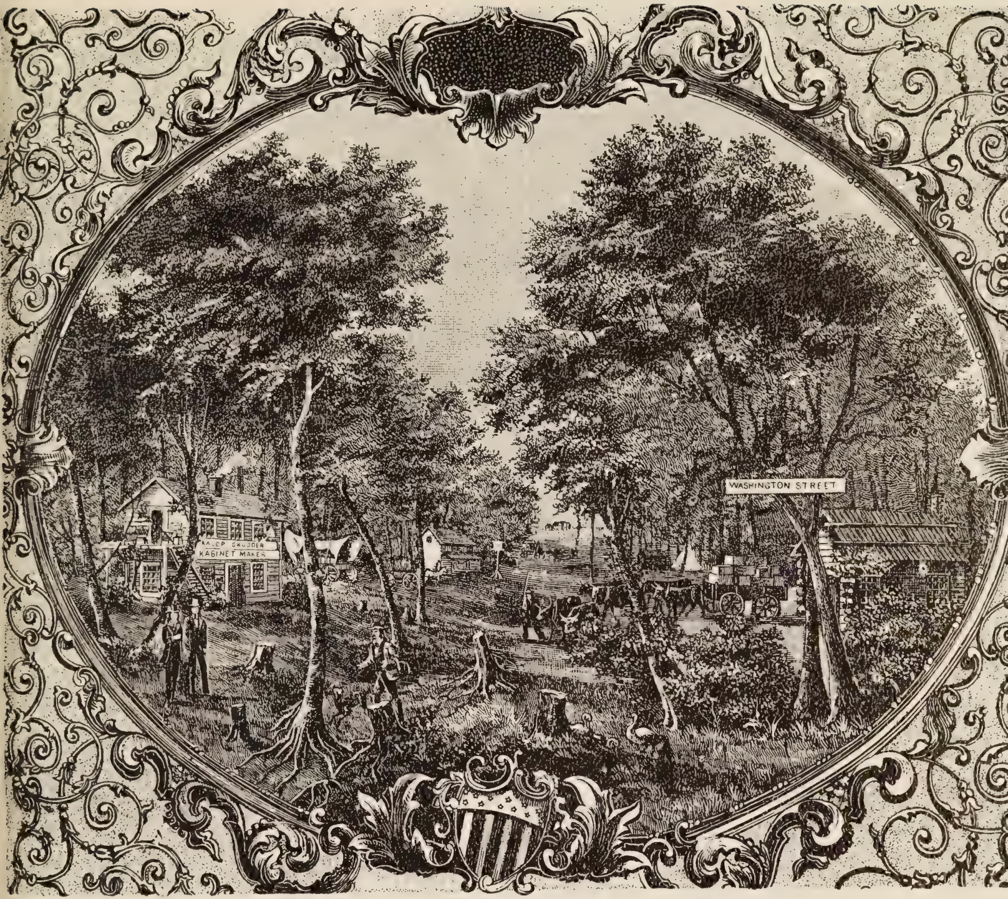
Respectfully yours,
J. H. B. Nowland.''

At the conclusion of the reading of the sketch the choir sang: ''How Lovely are the Messengers Who Teach us the Gospel of Peace.'' Judge Martindale then introduced Rev. Mr. Bayliss of Roberts Park M. E. Church, who said he was once a boy himself and had stayed in stature somewhere near where he started, but he has grown older. ''I know how hard it is for boys to keep quiet and I sympathize with you, but I do hope you will keep quiet. I will tell you one thing: Fifty years is a long time, but there are some in this congregation who were in that Sunday School fifty years ago. I would like them to stand up.'' They did so, and were introduced by Mr. Bayliss. ''These are pretty old people, but there is one old lady in this audience who was the Sunday School teacher of Col. John W. Ray's mother. The seed of the harvest we see before us is very small now. A few of them are living in other states, but the larger portion of them are gone beyond the river. The harvest of that seed is a large one, if it is noisy, but I am glad it is a large one.

"That first school was a union school, for which I am glad, as that was the best plan. The workers in the schools now are of different denominations, but we all have a union hope, one Bible and one Christ, and we can gather in on an occasion like this in a union meeting and mingle our thanks and praise for the first school in the city of Indianapolis. Christ is our theology, all in all. He wants to come into your hearts and occupy them entirely. I want all you children to allow Him to come in and reign there this year. Of those in heaven, a large number are children who died in their early youth. To join that throng we must love Christ on this earth and be His disciples here. To those older sisters who have risen here today, I would say: 'I mean to meet you on that other shore, and may the evening of your life be bright and glorious, and at its close may we all meet in heaven.' "

General Coburn was introduced in a few words by Judge Martindale, who spoke of him as one of the early teachers of the school, one of whose scholars had developed into one of the best superintendents in the city. The General said he hardly knew what to say so many recollections of the past came flooding over the memory. Of his class—the second in the First Church in 1834, scholars of Caleb Scudder, one of the best men that ever lived—he stands alone the only one living, so far as he knows.

"The school was held in an old frame building in the rear of the present Journal building which has since been torn down. My first teacher was Mrs. Wishard, who now lives in Southport. In that day we had as many temptations as are around you today. The streams were full of fish and the woods were full of game, and the boys would rather hunt and fish than go to Sunday School. Hence it was that it was with great difficulty the good people of that time secured our attendance on the Sabbath School. We thought it was very irksome and unjust but now we rise up and call them blessed for their labors in our behalf, as you will do in the future years if you obey the behests of your parents. Remember that those who thus attempt to lead you are older and



WASHINGTON STREET—1825.
View Looking West from Pennsylvania Street.

graved by the Boston Photogravure Co.,
From an Old Oil Painting.

(Engraving from an ideal painting by T. B. Glessing, made from descriptions given by early settlers. On the left is Caleb Scudder's cabinet shop, where the Union Sunday School was organized and met for three months until the Presbyterian Church building was completed. The picture of the cabinet shop was painted by the artist from the description given him by Mr. J. H. B. Nowland, one of the original thirty scholars of the school. Its actual location was farther West in Washington Street, on the south side of the State House square.)

know more than you do. In fifty years perhaps not one of this throng will be here, but we know that the Sunday Schools shall prosper and grow until no church nor theatre will contain them.'' The General said he could not refrain from mentioning a few of the public benefactors of Indianapolis who have gone to their reward, such men as Dr. Coe, James Blake, Henry Bradley, Calvin Fletcher, Austin W. Morris and fifty others. ''The hour spent in the Sabbath School on the Sundays was a little thing, may be, but the influence exerted there shall never be lost in a thousand years. In no city of this Union is there so little sectarianism or division among the people of God as there is in your own city of Indianapolis, and this is largely due to the efforts of such men as these I have named, and I would gladly sit at the feet of such again and receive instruction.''

Elder W. F. Black was very much pleased to see the interest manifested in the Sunday School cause in which we should all be interested. ''We have on the earth 1,300,000,000 human beings and 250,000,000 families, so many fountains of life, sending water to the sea of eternity. Every one of these families, good or bad, is constantly adding to the throng of humanity, and the Sunday School has much to do with determining the kind of water poured into this swelling tide. Among them are many blind families—a sad sight, certainly, but there are still sadder sights in this world of ours—families who are spiritually blind. And it is the work of the Sunday School to open the eyes of these families, and, that the water of childhood sent forth from these fountains of life may be pure, we must all come into the great army of Sunday School workers.

''It is a glorious fact that one-half of the human race is translated before reaching the age of accountability, and that one-half of the race is saved in the persons of the children. Let us, as parents, help in the good work. Let us empty the sinks of vice and wickedness and fill them with the oil of righteousness that from the mountain tops of our own land may we first behold the dawn of a better day.''

Dr. Naylor gave a little of his own experience embraced within the last hour or two. He came at the head of his school to the

Academy, but could not gain entrance. They went to the Third Church, where an overflow of this meeting was in progress. Mr. Naylor wondered whether the Committee of Arrangements of this meeting didn't draw a bigger elephant upon their hands than they thought of. They probably didn't know of the wonderful influence of the Sabbath Schools in the city and that not one-third of those interested in Sunday School work could gain admittance to this Academy. Of this wonderful influence upon our city he would speak this afternoon. And there are three reasons that moved him to do so. ''A little child shall lead them.'' This prophecy has been fulfilled again and again. Our homes and our hearts are ruled by our children. Of the influence of the children the speaker gave a few instances.

''This influence may be seen in its relation to the church. Who are the pious men and women in the church who have been raised up in the past fifty years? In every church in this city the vitally pious members are those who are to be found in the Sunday School.

''It is no wonder that so many persons are interested in the Sunday School work, when we consider its influence upon the business and commercial character of men. In no other city of its size in the country are there so many noble men in business, so few dishonest merchants, as in your own city of Indianapolis; and this is due largely to the little band of noble spirits who met and formed that first Sunday School, and we may congratulate ourselves that this mighty influence for good is growing in our midst.''

These addresses were interspersed with music by the schools, and at their close Mr. Martindale stated that several gentlemen, who had been asked to address the meeting, had not been called on, but no slight had been intended. The meeting was then closed with the benediction by the Rev. C. H. Raymond.

Upon the stage during the meeting were Mrs. Martin, Mrs. Paxton, Mrs. Lange, Mrs. Alma Coe Sickels and Mrs. Wilson, all members of the first Sunday School, Mr. B. K. Smith and wife, Gen. John Coburn, Rev. T. H. Lynch, Calvin Fletcher, T. H. Sharpe and other old and prominent citizens. Upon the sides of the stage hung portraits of Dr. Coe and James M. Ray, and in the rear was a painting representing Caleb Scudder's shop in which the first Sunday School was held.

AT THE THIRD CHURCH

The meeting at the Third Presbyterian Church was presided over by Dr. Parvin, Superintendent of the Third Church Sunday School, and was addressed by Revs. Mitchell, of the Fifth Presbyterian Church, and Naylor of Meridian Street M. E. Church, Mr. Ed. L. Williams and Dr. Parvin. Rev. James Greene read the sketch presented by him to the meeting at the Academy. The music was under the direction of Mr. A. M. Benham, and the meeting passed off very successfully.

AT THE FIRST CHURCH

In accordance with announcement made in the afternoon by Judge Martindale, the First Church was filled to its utmost capacity in the evening, the meeting being a continuation of the celebration exercises. Mr. Greene read his sketch and all the letters named above. Addresses were made by General Benjamin Harrison, Rev. Charles Axtell and others, and the occasion formed a fitting finale to a day long to be remembered in the Sunday School annals of Indianapolis.

LETTER OF ISAAC N. PHIPPS

Spring Dale, April 14, 1873.

To the Committee of Publication:

Gentlemen:—I have just received yours of the twelfth requesting me to give some of my recollections relative to the Sabbath-school work in this city for the last fifty years. It would give me great pleasure to do so, if I had been careful and thoughtful enough in all these fifty years, to treasure up, in memory, events and facts that would now be very interesting. But we had so much work to do in moulding society as it came into our village from all parts of the Union, and the constant work of training our children in the Sunday School, that we little thought of making any record of what we were doing. I have always felt myself under great obligation to those noble men and women, many of whom are now in their graves, for the pains they took in bringing me into the Sabbath-School. I will only mention the names of a few that were in the work at the beginning: Dr. Isaac Coe, Caleb Scudder, and others, of the Presbyterian Church; Henry Bradley, Baptist; Robert Brenton, Lismund Basye, George Norwood, and a few others of the Methodist Church, and of the noble women, wives and daughters of these, my beloved friends. How sweet their memory comes back to my heart! But none do I delight to think of more than of Samuel Merrill, one of God's noblemen, as I was with him in the work of forming Sabbath Schools, and as superintendent as well as teacher. Our long acquaintance and labor together, only endeared him to me the more as it did to others.

But I find I shall get away from the object of this communication, yet I must be forgiven, for saying that from the day I was found wandering through the woods, not then streets, of Indianapolis, to the present day, nearly fifty years, I have never missed being in Sabbath-School, at home or abroad, unless I was sick. The work has become a part of my life, and to stay away from the Sabbath School would leave me as hungry as a week's fast. Blessed habit! It has given me more Bible knowledge, and done me more good, than all else besides, and I trust it will soften my dying bed. Permit me to add, that now in my 73d year, I am at the head of my class to answer to my name at two Sabbath Schools on each Sabbath, and love it still.

When I commenced the work, I knew nothing of what was done in Sabbath-Schools, and worked and learned, or rather learned and worked. I began with a little class, such as Simon Yandes, and others of his age. All the children were under the best of discipline, no caste, and no child ever thought he was better than another. As Rev. Amos Hanway remarked last Sabbath, in his speech at Roberts Park Chapel, he thought no boy bigger than himself then, although he may have been higher in stature. Our memorable room in which we met! Oh, how I wish it yet stood where it did; I would love to go and gaze at its rough furniture.

But I can remember in the past how it looked. The west end of the church, in which were all the children that could then be gotten into the Sabbath School, was about twelve feet wide by thirty long, cut off from the main building by a swinging partition which could be raised in case of need. I remember the building of this, the first church, and we thought it quite a fine house. We had occasional preaching in it even before it was finished, and as I was then rather boyish in my ways, I was very much diverted at a little incident that occurred just before the ceiling or plastering was done, and when we used the floor joist for seats. There came a minister, a stranger, and as we had had no preaching for some time past, I suppose he thought he would give us all he knew, that afternoon. He commenced in good time, and continued almost as long as St. Paul did on one occasion. I remember that as night began to close in, some of our congregation began to be very restless, more especially the ladies, as they occasionally moved from seat to seat, and kept constantly looking up. I followed suit, and soon found the cause of their trouble. The chickens were gathering to roost, some of which were very large roosters. Finding it a little dangerous to remain longer, we left the good man to finish his discourse alone. How he came out, or when he finished, this deponent saith not.

Our gathering to the Sabbath School was by the toot of the tin horn, that was blown at the instance of Dr. Coe, but nobody else had any right to meddle with that department. Young Maxwell (now Doctor M., of Mississippi), brother of Ex-Mayor Maxwell, was our chief blower. I knew his power for blowing, and being at the place before Dr. Coe, after waiting, as I thought, long enough, I took the tin horn and said, ''Billy, blow the horn right off.'' That blast cost Billy and me the biggest scare we ever had, for it brought the Doctor across from his house and through the little wicket gate in a hurry. Billy never blew that horn any more, but we didn't quit the school, for it was a place of much pleasure to us.

It would be quite impossible now to give all the modes of teaching. Suffice it to say, it was the very best for that day. The children were mostly of one size; all committed verses, and it was beautiful to hear them recite whole chapters without missing a verse. I heard that good man, Mr. Calvin Fletcher, say, years after, that it was one of the best modes that could be adopted to strengthen the mind. We had no such thing then as infant classes separate from the rest, nor had we what we afterwards called Bible classes; and as to adults, there were no classes for them. But most of us, in and out of the church, attended Mr. Bush's night Bible class, on some night of the week.

As the three denominations grew in numbers, mostly known as Presbyterian, Baptist and Methodist, and in time other denominations also, they withdrew, and organized churches and schools of their own, as they felt able. And I will here just say there were quite a number of Episcopalians at that time who surprised us when they left us to go to their own church, for we had no idea but they were of our persuasion. But the time had come for us to separate and work denominationally. The Methodist people said: ''We are able and ought to have our own Sunday School.'' I did not favor it much, but it seemed very agreeable to all, and in all kindness we came to the conclusion that on a certain Sabbath the Methodist teachers should all meet at the old hive, and at a given signal, step out at the door into the yard, and say, ''All you children who desire to go with the Methodists follow us.'' Soon there was quite a large number in procession. We struck a bee line for the old Buckeye Log Church, on Georgia street. When we arrived there, what was next to be done, was a puzzling question. None of us had acquaintance with, or knowledge of Sabbath School organization, nor any books or other facilities. But we were not to be discouraged. We met the next Sabbath, and the silliest thing I thought they did was to appoint me superintendent, and there they kept me for fourteen years. To be in the Sabbath School work then was very unpopular. After some years, the officers of the various schools met and divided the work of visiting every house, monthly, by the churches successively, restricting such visitors strictly to the work of getting the children to attend Sabbath School, never mentioning what Sabbath School, and I believe there never was the least cause for complaint on the subject.

It was not always the most agreeable thing to be a visitor, as we were oftentimes ordered to leave or had the door shut in our faces. But we took it very good-naturedly, and have had the satisfaction since of knowing that many who differed from us then, have been provoked to good works and have their denominational Sabbath School, if for nothing else, in a kind of self defense.

Our first move from the old Buckeye cabin, was to our new brick church, where the Sentinel office now stands. This was built with scarcely any money. The brick was laid and partly donated by William Ray. The timber was cut by William M. McLaughlin, Sr., and others, and hauled in with borrowed horses and wagon by the preacher in charge, Rev. Edwin Ray, father of John W. Ray, and the work done by all of us. I think there were about ten of us shingling at one time. We didn't want money, for we could all work, and did work.

So in time our Sabbath School was very large, our children were very manageable and attentive; we had an excellent book of record, and I remember that out of 200 scholars in our Sabbath School, I have counted 199 present. After awhile we graded the classes, annually, but that created jealousy and we abandoned it. We elected each year what were called religious instructors, in connection with the pastor, whose duty it was to go from class to class and give some practical instructions to each child or class. We found that to be very beneficial.

At the annual conference of the M. E. Church, some years after, by division of Conference, a portion of our church was left without a place of worship, and from necessity built Roberts Chapel, after having for two years worshiped in the Court House. We left all our Sunday School records with the members of what is now Meridian Street Church, and they were lost, which all regret, as much useful information might be gathered from them. Our library books in those early days, were few, but were more generally read then, than now. I think we have improved more in song and singing, than perhaps in anything else. There are, it seems to me, some things sung now by our Sabbath School children that are as near heaven as it is possible for mortals to attain.

Most of our old people remember the old fashioned manner of celebrating the 4th of July. The most common way was the roasting of a large ox, for a feast for everybody; a sort of free and easy carousal, after the reading of the Declaration of Independence, an oration, etc., often ending in drunkenness and mischief. To avoid this, and teach our children the more sensible way, and give the rising generation to understand what was meant by celebrating the 4th of July, all the Sabbath Schools were notified beforehand that a great day was to be had on the 4th for the Sabbath School children, all to meet early on the morning of that day, provided with banners appropriate for the occasion, and at a given hour to march out and take their places as designated by the Marshal, Mr. James Blake; and the streets were soon filled with beautifully dressed boys and girls, admired by thousands of spectators. Great order was maintained until the place was reached selected for that purpose.

All being seated, each school to itself, all quieted, the Declaration of Independence was read, after which the orator of the day was introduced, (generally some young man), and I must say seldom if ever did the people listen to more eloquent and appropriate orations, both instructive and useful. But I forgot to say that the exercises were always opened by singing and prayer. After the oration, came the feast of rusks and other little nicknacks. The whole was closed by short addresses, and then each school marched back under the guidance of its own superintendent, to its place of starting, and was dismissed. All enjoyed it well. The old regulars of the 4th of July didn't like it much at first, but they soon agreed with us that it was the most proper way of celebrating the day. I am led to say while I write, that I ardently recommend to all our Sabbath-Schools to try it again on the coming 4th of July. I can yet see the smiling faces of Dr. Coe, James Blake, James M. Ray, Austin W. Morris, Wm. Hannaman, John Wilkins, Professors Wheeler and Downey, and sometimes Governor Wright, and also of Mrs. Paxton, Mrs. Richmond, Mrs. Givan, Mrs. Andrew Brouse, and many others that I cannot name now who are resting from their labors, and their works do follow them.

Yours,
I. N. PHIPPS.

P. S. Our first grove used for celebration, was on the high ground where the McOuat family now lives.

LETTER FROM C. GOUDY, M. D.

Taylorsville, Ill., April 4, 1873.

INDIANAPOLIS—AND ITS EARLY SUNDAY-SCHOOLS

The first settlement of Indianapolis dates about the year 1821. The first Sunday School was organized April 6th, 1823, in Scudder's cabinet shop, located on the south side of Washington street, opposite the State House, it is said with 10 teachers and 60 or 70 scholars. This was one among the early Sunday-schools in the Valley of the Mississippi. The present aids, helps and surroundings of Sabbath Schools did not then exist; it required brains and skill to originate and successfully engineer a school. This enterprise was conducted by Dr. Isaac Coe, Colonel James Blake, James M. Ray, Caleb Scudder, and other resolute and determined spirits, who, in advance of their day, did much to mold and shape the early moral and religious sentiment of Indianapolis. This was the only school till in 1828, the Methodist Episcopal church organized one in the old hewed log house, between the now Union Depot and Washington Street. This was before their first church building was erected on the Governor's Circle. The third school was organized by the Baptist society, in 1833, under the superintendency of Squire Bradley.

The writer entered the old "Union Sunday School" in 1826, some three years after its organization—forty-seven years ago! The sound of this makes one feel a little ancient, and as though we had got on the uncertain list, when in reality we feel quite juvenile! Then, the school was held in the new frame Presbyterian church, with its little belfry, and a triangle in it, to answer the place of a bell, located a few yards north of Mrs. A. F. Morrison's residence. It is to be regretted that a picture of the building, around which cluster so many endearing memorials, was not secured. My first teacher was Mr. Henry Porter, followed by Mr. John Douglass (one of the publishers of the Journal), Samuel Merrill, Esq., then State Treasurer, and others. Some of my classmates were Simon Yandes, Edward Porter, Gen'l Thos. A. Morris, James Yandes, Ensley F. Goudy, Robert Goudy, Thos. Brown, William Eaglesfield, and others. There were many in the lower classes that I would like to name, but space forbids. Some of these have gone to the spirit land, and others distinguished themselves in the different spheres of life.

But to return to the old church. The school was held at 2 o'clock P. M. It was convened by the blowing of a long tin horn, and, occasionally, to be a little aristocratic, the triangle was rung! You, citizens of today, with your great sounding, pealing bells, may smile at this, but the sound was more impressive to the people of the village of 800 inhabitants, than are the bells to Indianapolis of today with its 60,000 people! Then, its chief officers and directors were Dr. Coe, Father Sharpe, Colonel Blake, with its youthful Secretaries, James M. Ray and Thos. H. Sharpe. The singing was on the old style, led by Mr. Scudder, the chorister of the church. We did not have the nice music books and sing the beautiful bird-like songs, supported by an organ, as do the children of these modern days. In music your schools of today excel, but in other respects are questionable.

The old Union school was conducted on the system of memorizing the Catechisms and Scriptures, and the giving of rewards for the number of verses recited, in the shape of Bibles, Testaments and tracts. Everything was conducted with system and great regularity. For convenience, the classes were divided into grades—the first recited 50 verses; the second 40 verses, &c. There was considerable emulation in the school, but rather of a commendable character.

Another feature in those days, everybody had to endure the curse of Adam—work—work! And I, myself, was not an exception. I had to make my Testament my traveling companion, and often memorize my 50 verses for the Sabbath as I drove my oxen and cart in hauling brick and sand, and not unlikely with "my Testament fastened on the yoke of the oxen," as a friend is pleased to express it.

The school had two grades of teachers—one to take care of the classes and hear the recitations, and the other, styled "religious instructors,'' whose duty it was to impart religious instruction after the first teachers had finished, and devote a portion of the time each day in conversing with each scholar individually and alone. This system of individuality in teaching, was productive of great good. It was in imitation of that practiced by our Savior, and it is to be regretted that it is not more practiced in the present day. It was a direct and effective means of bringing children to Jesus. In the great revival, under Rev. Mr. Moreland, in 1830, numbers of the scholars confessed Him, and 16 of the young converts were made teachers in the Sabbath School. This rendered the work much more effective. Much of this work of grace was traceable to the faithful teachings of these ''Religious Instructors.''

Again, Col. Blake used to exercise a general supervision over the school, as a ''looker on in Venice.'' I can, at this date, see him in my ''mind's eye,'' standing at the head of the school, at its close, lending an approving smile as the secretaries read out each scholar's verses, when they did well, and the reverse if they failed in duty. It too had its effect. Col. Blake was one of the teachers, served repeatedly as superintendent, and filled a very important part in the ''circle of duties.'' He furnished ''the sinews of war.'' His ginseng trade called him annually to the East—no small undertaking in those days to cross the mountains. But it was a good thing for our Sunday School, for he always came back laden with the rich improvements in the Sunday School literature of that day. In 1827, through him, we introduced the Judson Series of Question Books, then, something new, and the new Library Books, issued by the American S. S. Union. To secure regular attendance, tracts were extensively used, but the library was the main reliance as a reward to secure attendance, diligence and obedience. The ''religious instructors'' decided who were meritorious and deserving of the privilege of the library. The whole class would be called to the head of the school to select the books; but often it turned out that only one or two would be entitled to receive them, the others being told very significantly that they had failed in duty, and went to their seats keenly smarting under the deprivation. This system was beneficial and had its effect. To be deprived of the library was a severe punishment.

When, therefore, we take into view the state of society at that early period, the success of that old Sabbath School was wonderful, and I doubt very much whether the schools of to-day, in Indianapolis, with all the modern appliances, have much improved upon the early school of the "Beech Woods!"

I will close my already lengthened communication, by giving a brief sketch of one or two of its early celebrations, held on the 4th of July. The first was in 1829, when the great State of Indiana contained about 300,000 inhabitants, and its capital 1,125 people, the Sunday Schools of the town and country assembled to celebrate the Nation's birth. The procession under the marshalship of Col. Blake, was about half a mile long, the children being arranged four abreast, as to size; at its head was an improvised band, composed of stringed instruments, the violin, fife, and such like, led by Mr. Scudder. As the procession moved along Washington street, eastward from Meridian street, they fiddled and the children sang Pleyel's Hymn—

"Children of the Heavenly King,
As ye journey, sweetly sing."

If it was a long time ago, it was nice and imposing in appearance. The Governor of the State was one of the procession, thus lending his official influence, in those early days, in the support of the great Sunday-School cause. Like Chief Justice Marshall, he esteemed it an honor to head a Sunday-School procession. Judge Holman, one of Indiana's favored sons, never visited the capital of the State on duty, but he visited the old Union Sunday School, and always had a cheering word for the scholars and teachers. The dignity and influence of such men was felt in those days. But we digress. Let us return to the procession. It moved from Washington street to the woods, east of the court house. James Morrison, Esq., then Secretary of State, made the address. Then, were handed around the refreshments, consisting of one of old Jerry Collin's "light rusks," to each one, with a plentiful supply of "cold sparkling water."

In 1830, the observance of the 4th of July was repeated. It was held in the old M. E. brick church on the Governor's Circle. It was estimated that there were about 1,200 persons present. This was considered a great ''turn out'' where the population of the village was only a little over 1,100 inhabitants.

The exercises of the day, were: 1. Prayer by Rev. Mr. Moreland, of the Presbyterian church, and Rev. Mr. Hitt, of the M. E. church. 2. The Declaration of Independence was read by Samuel Merrill, Esq. 3d. Addresses by Judge B. F. Morris and James M. Ray, Esq. After the usual refreshments, the assembly dispersed, well pleased with this method of celebrating the 4th.

I might write pages of incidents and reminiscences of those early days, but I close, regretting my inability to be personally present and participate in the glorious memories of the 50th anniversary of the old Union Sunday School of the Beech Woods!

C. GOUDY.

LETTER FROM MRS. PHINEAS D. GURLEY

937 N Street, Washington, D. C. April 2, 1873.

Rev. L. G. Hay:

My dear Friend:—Mr. Ray* informs me you are soon to celebrate the semi-centennial of the Sabbath School connected with the First Presbyterian Church of Indianapolis. I cannot suffer the interesting occasion to pass without adding my humble testimony to the great, lasting, and ever-increasing benefits which have resulted from that institution.

More than thirty years have passed since I first went to your pleasant city, and among all the precious memories of these years, none are more precious or vivid than those connected with that Sabbath School. The faithful, scriptural instructions there imparted and received, were a powerful aid to the pulpit and pastoral labors of your noble young pastor—my precious and now sainted husband. Especially did he prize the catechetical labors of those teachers; and during all his subsequent life, he not only cherished their memory, but was accustomed to allude to superintendent and teachers as models for any school.

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*James M. Ray.

Ah, my dear sir, we may never know how many have been led to Christ through the blessed instrumentality of that school. Many of the dear teachers have gone home to their rest and their reward, and doubtless they have, ere this, met many in glory who were led thither by their personal efforts and prayers.

He who was for so many years its honored and faithful superintendent, survives, and here in this city may be found each Sabbath day, laboring in the same blessed cause! May ''his last days be his best days,'' and when he, too, shall have finished his work, may he meet an abundant entrance into that rest where many stars await his crown of rejoicing. What a glorious meeting will that be, my brother, when superintendent, teachers, pastors, friends, all, meet in that home, to go no more out forever! May you and I, and all our dear ones be there!

Your ''sorrowing and yet always rejoicing'' friend,

(signed) Emma G. Gurley.

FOURTH OF JULY*

Early in the morning, the streets began to be crowded with children collected from the numerous Sabbath Schools, recently established in various parts of the county, accompanied by their parents and teachers. About 10 o'clock parents, teachers and children, of town and country, repaired to the Presbyterian and Methodist Meeting-Houses, for the purpose of being organized and put in readiness to join in procession and march to the ground selected for the exercises of the day. At 11 o'clock a line was formed in front of each of the Meeting-Houses, which met in the Circle between, where they were united in one grand procession. * * * The whole under the dirction of Mr. JAMES BLAKE, marshal of the day, who was assisted by many other gentlemen, both in forming the procession, and keeping in order the immense number of children of which it was partly composed. The procession marched from the ground on which it was formed, through Washington street, to a beautiful sugar-tree grove, adjoining the town on the east side, where a stand and seats had been previously provided. After a respite of a few minutes, during which the children were furnished with water, the exercises commenced. * * *

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*For first celebration, 1822, see page 435.

Refreshments, consisting of cakes and water, were then served to the whole company, in their seats, and without producing any confusion; after which they were again formed into line, and marched, by the same route, to the place from which they started, and dismissed.

Various estimates have been made of the number of persons on the ground. The number of those who marched out in the procession to the grove was ascertained by actual count, to exceed 1200, of which more than 600 were children. This number was rather increased than diminished as the company returned to town. In addition to these, there were some hundreds who did not join in the procession. The whole number, it is generally supposed, exceeded 1500.

It was a matter of surprise as well as delight to witness the deportment of the children on this occasion. It might readily be imagined, by those who have not witnessed the effects of Sabbath School instruction, that a collection of little boys and girls, amounting to 600 in number, many of whom were not more than five or six years of age, would exhibit little else than disorder and confusion. Very different, however, was the scene which we are attempting to describe. We believe we do no more than give the opinion of those who were present, when we say, that there has rarely been seen a greater degree of harmony or more decorous behavior at any similar collection of an equal number of grown persons.

It was highly interesting, also, to observe the alacrity with which the ladies joined in the procession, and underwent the fatigues incident to the occasion; and the order and good taste which they exhibited, both in forming and in marching. Their presence and example, we doubt not, had a powerful effect in enlivening and animating the scene, and in producing order and decorum throughout the proceedings. They certainly added much to the *beauty* of the procession. (Indianapolis Journal, July 9, 1829.)

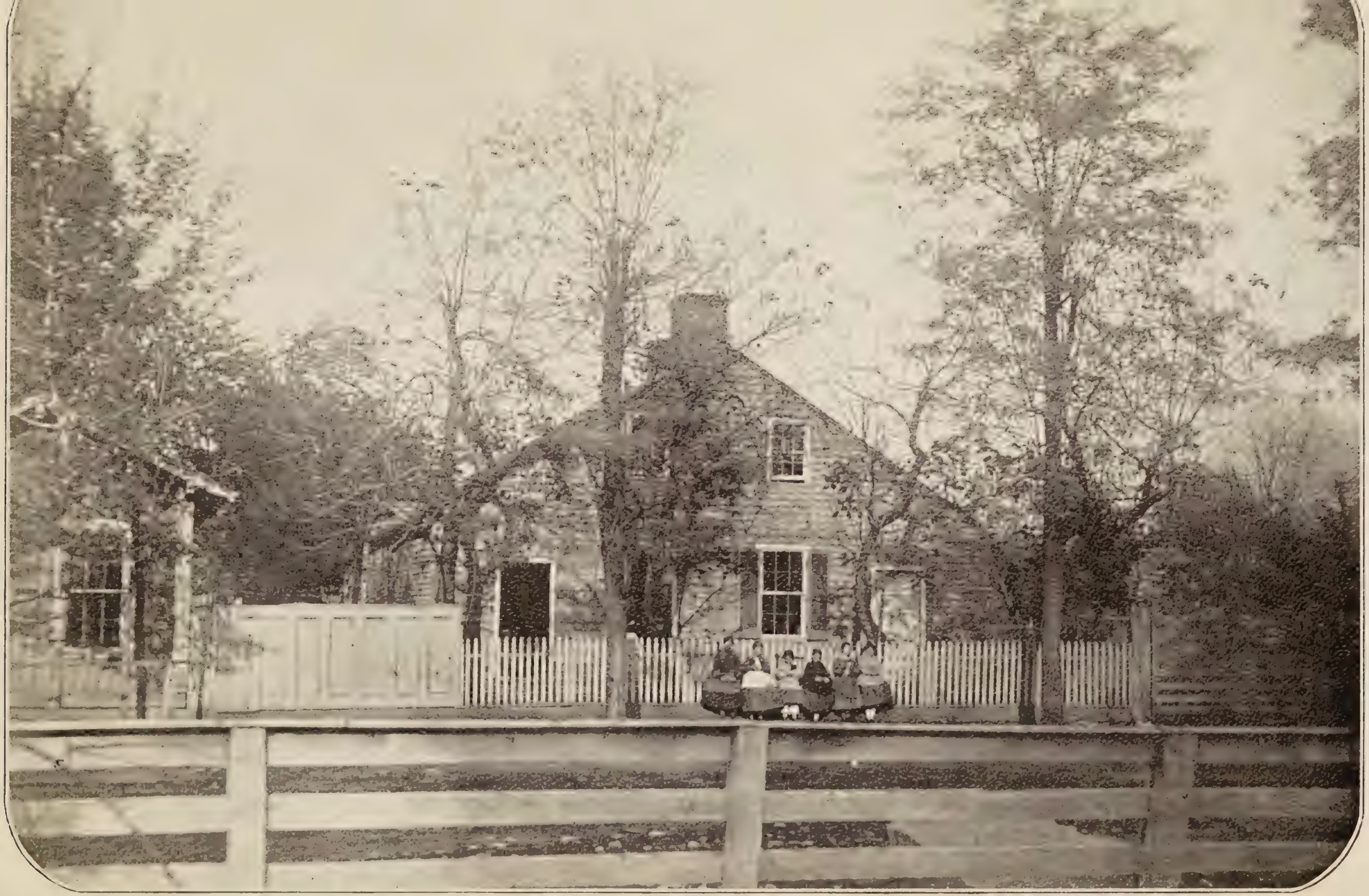
CELEBRATION

Agreeably to previous arrangement, the Anniversary of our National Independence was celebrated on Saturday last, by the

Sabbath Schools of this county, together with the citizens generally, who could make it convenient to attend, and who united with great apparent unanimity and friendly feeling. The day was ushered in by firing a National Salute. After this wagons and carriages, loaded with children and their friends, came pouring in from every direction, until about 10 o'clock, when the procession commenced forming. Mr. James Blake officiated as Chief Marshal, assisted by Cols. Kinnard, Russell and several others. At about 11 o'clock the procession was completed, being all four abreast, and in the following order.

1. Artillery.
2. Ladies and Female Teachers.
3. Four Female Teachers and Banner.
4. Female Scholars, smallest in front.
5. Music.
6. Four Male Teachers and Banner.
7. Male Scholars, smallest in front.
8. Two clergymen, Reader, Orator.
9. Superintendents, Teachers, etc.
10. Citizens, four abreast.

The procession was formed at the Governor's Circle, in the centre of Indianapolis, and moved along Washington street to a beautiful grove at the upper end of town. It consisted in all of between 1200 and 1300 persons, of which between 600 and 700 were children, and was about a half mile in length. After the children and most of the citizens were seated, the exercises were commenced. A prayer was offered to the Throne of Grace by the Rev. Mr. Hawkins, the Declaration of Independence read by Ebenezer Sharpe, an oration by James Morrison, and a concluding prayer by the Rev. Henry Brenton. The oration consisted of a narrative of the causes which led to the Revolution, and other remarks adapted to the occasion, and a History of Sabbath Schools and their numerous advantages. The exercises at the grove were in the following order. 1. Music. 2. Hymn. 3. Prayer. 4. Hymn. 5. Declaration. 6. Music. 7. Address. 8. Music. 9. Hymn. 10. Prayer. 11. Hymn. 12. Music.



Dr. Coe's home on the Governor's Circle (now Monument Circle). The house was built in the early thirties and stood on the site of the Columbia Club. The board fence in the foreground surrounded the lawn of the Governor's Mansion, which occupied the site of the Soldiers' and Sailors' Monument.

After the exercises were concluded, refreshments were handed round to all present, being near two thousand in number. Nothing occurred to mar the general harmony, and although the fare was quite simple, and spirits prohibited, we have no hesitation in saying that but few companies of equal number ever enjoyed so great an aggregate of human happiness. Parents and children, husbands and wives, friends and relations all participated in the general joy. To the philanthropist, this was a sight that could not fail to excite the noblest feelings of the human heart—the eye seemed to look down the vista of time when the children assembled would be occupying the stations of fathers and statesmen, and spoke but too plainly to those engaged in the work of education, to go on in their laudable undertaking, and the liberties of our happy country will be perpetual.

After the report, the procession again formed, as before, and returned to the Governor's House, where it was dismissed. At 3 o'clock the people were gratified in witnessing the ascent of an air balloon from the Court House square, which departed to the south, after ascending to a considerable height. The effects of this celebration will be long felt, in the promotion of morality, education, temperance and religion.—(Indianapolis Gazette, July 9, 1829).

SABBATH SCHOOL

Anniversary Celebration of American Independence, July 4, 1846
Order of Procession and Exercises

1. Sabbath Schools to assemble at the first ringing of the bells, ¼ before 7 o'clock A. M.
2. The forming of the procession to commence at each School, at the second ringing of the bells, ½ past 7 o'clock. The Schools to march to Circle street under the direction of their respective Superintendents, who are Assistant Marshals, and form into line in the order to be designated by the Marshal
3. ORDER OF PROCESSION. 1. The Schools to march in front, preceded by music. 2. The Orator, Reader, and Officiating Clergy. 3. The Clergy. 4. The citizens generally, two deep.

ORDER OF EXERCISES ON THE GROUND AT THE STATE HOUSE SQUARE

1. Prayer by Rev. A. H. Myers.
2. SABBATH SCHOOL HYMN. Air—"Missionary Hymn."
3. Music.
4. Reading of the Declaration of Independence by Mr. Henry Jamison.
5. INDEPENDENCE HYMN. Air—"Ortonville."
6. Music.
7. Oration by Mr. Obadiah Brown.
8. Hymn—TEMPERANCE TRIUMPH, in the "No License" Victory in Marion County. Air—"Missionary Hymn."
9. Music.
10. Refreshments.
11. Benediction by Rev. Mr. Cressey.

The Marshal will meet the Assistant Marshals (being one from each School), in front of the First Presbyterian Church at 7 o'clock A. M.

Messrs. Andrew Smith and John Elder will receive and arrange the seating of the procession at the square.

ANDREW BROUSE, Marshal.

RECOLLECTIONS OF MRS. JULIA M. MOORES

As early as 1829 there were in Indianapolis three churches—the Baptist,* at the corner of Maryland and South Meridian streets; Wesley Chapel,** at the corner of North Meridian and the Circle; and the Presbyterian, in Pennsylvania street, near the center of the first square north of Market. The latter was a frame building, costing, with the lot, $1600. The house was built before the church was formed, but on July 5, 1823, an organization of fifteen members was completed, and on the following day possession was taken of the new building. * * * The lecture room, which was rented for day school, was a part of the main building, but shut off from it by wooden doors, which, when it became necessary to throw the rooms together, were raised and fastened to the ceiling by iron clamps. I recollect when a little child, too young as yet

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*Erected in 1829. **Erected in 1829.

to go to church or to attend school regularly, going as a visitor with my sisters. I entertained myself by climbing on a seat, and on my knees peeping through a crack in the great door. The ceiling of the main room was painted a light blue, after the style of the Hollanders of New York. In my childish innocence, heaven itself could not surpass the beauty before me. But as I grew older and arose to the dignity of attending Sunday services, the room devoted to worship was not found to be so lovely.

The building was set back in the yard, and there were two front doors in Pennsylvania street. The high pulpit was between these doors. The aisles ran through the main room back to the lecture room. The pews were dark, with a ledge of darker wood at the top. They were cushionless. There was no carpet. Those were not the days when the service of God was softened or made easy to the Christian. As to lights—Deuteronomy Jones says: ''They ain't nothin' more innercent than a lighted candle—kep' away up on the wall out o' the draft, the way they is in church'': and our church was lighted with tallow candles in tin sconces on the wall. There was a small gallery over the school in which seats were provided for the few colored people who had followed their masters from Kentucky or Virginia and who lived and died in service. * * *

In close connection with the church of whatever denomination in the early days was the Sunday School, where the children might be trained early in the nurture and admonition of the Lord. The first Sunday School, was undenominational, and was held in the cabinet shop of Caleb Scudder on Washington street. This was before my day, but I recollect the kind of terror I felt on passing the door of the shop. This aforesaid door was painted green and filled with broad-headed, hand-wrought nails for the purpose, it was said, of turning the edges of the hatchets of the Indians, and thus obtaining safety from their assaults. The little shop stood for years, and was always associated in our childish minds with the first Sunday School and the frightful Indian. Afterwards the Union Sunday-School was held in the Presbyterian church. But as soon as superintendent and teachers could be obtained each denomination went to itself. * * * The library was made up of books published by the American Sunday School Union. My memory still holds in sweet possession such stories as "Anna Ross," "Ruth Lee and the Persecuted Family," and "Henry and His Bearer." "Pilgrim's Progress" and "The Holy War" were great treasures.

There was one gala day in the year. This was the Fourth of July. It was a grand affair, and how we looked forward with longing and hope, and backward—well, I will not spoil the glory by painfully recalling the long march through the hot sun, the tired feet, the dusty streets, the pretty white dresses all soiled and torn, and the weeds! We found rest and delight in some beautiful grove where perhaps some Revolutionary Hero sat as figurehead on the platform, and some embryo student gave us his views on the growth of the country. After the oration we were regaled with cold well water and rusks from the crude bakery. Then with screams of delight we all joined in singing:

"Oh, say, can you see by the dawn's early light?"

Who that ever participated can ever forget the proud bearing of Mr. James Blake as he led forth this army of young heroes to glorify our country and Independence Day? I recollect two girls from the backwoods shouting out as he galloped back and forth with his gay trapping and prancing steed: "See! see how he looks like Napoleon Bonaparte."

RECOLLECTIONS OF MRS. JANE KETCHAM

"The first Presbyterian Church was on Pennsylvania Street, about half way between Market and Ohio. It was so far back that the rear end, the school room, was on the alley. From the gates it was very pretty rising ground, grassy to the front doors. One smallish window was high up over the pulpit which was between the two front doors, the gable end toward the street. Two aisles ran down from the doors. Two rows of seats in the middle, and one on the north and one on the south side. The back part or school room was shut off by a kind of water-gates. When the church was finished, these were raised and the aisles ran through little gates. Pews were in the church, but here the seats were without any backs. A row of desks all around the west and north sides dignified it into a school room. The ceiling of the church went to the roof, but this was low, and the space above was open to the church, with seats, but so dark no choir ever sat there. The whole was an original specimen of architecture, especially the bell tower. Surely there never had been so funny a little thing. The steps ran up out of the school room, and it was the delight of the boys to ring the bell, and the girls to hear. The stove in this room was a long, high one with the door and hearth in one end. I have seen, for punishment, two culprits standing on the top of this stove and one on the hearth."

*Note: [Copy from Original Manuscript of Report of Meeting of Board of Directors of the Indianapolis Sabbath School Society, March 31, 1826.]

At a meeting of the Board of Directors of the Indianapolis Sabbath School Society, held at the school room in Indianapolis on the 31st day of March, 1826—present: Isaac Coe, president; Rev. Mr. Barnes, 2d vice-president; James Blake, treasurer; J. M. Ray, secretary; directors, Rev. George Bush, Lismund Basye, J. B. Ray, Henry Bradley.

The Board proceeded to the election of officers of the school for the ensuing quarter, whereupon James Blake is appointed 1st superintendent; James M. Ray, 2d superintendent, and Benjamin J. Blythe 3d superintendent.

Committee for Religious Instruction: Mr. Scudder, Dr. Coe, Mrs. Bush, Mrs. Bates.

Publishing Committee: Mr. Bush, Mr. Barnes, Dr. Coe.

Visiting Committee: Mr. Basye, Mr. Bradley, Mrs. Paxton, Mrs. Osborn.

The following teachers are appointed for the ensuing quarter: Messrs. Brown, Noel, Coburn, Bradley, Phipps, Porter, McGuire, Russell, Morris, McKinney; Misses Maria and Alma Coe, Anderson, Mitchell, Northrop, Frazier, Hanson, Nowland, Hawkins, McGeorge, Susan and Harriet Walpole, McCulley.

Resolved, That a Library be established for the school;

Resolved, That the purchasing committee form the "Library Committee," who shall have the power of adopting a code for the management thereof and for all its regulations, to appoint a Librarian, and make by purchase such seasonable additions to the present books on hand as the state of the funds may seem to authorize, and also to receive donations. It shall be the duty of the said committee to report at the next meeting their proceedings under this regulation.

Resolved, That the superintendents and committee of religious instruction shall have the power of fixing the time of holding the school during the ensuing quarter.

And the meeting is adjourned.

ISAAC COE, President.

CHAPTER VII

HISTORICAL DISCOURSE BY REV. JAMES GREENE* COVERING ORGANIZATION IN JULY, 1823 TO NOVEMBER 12, 1876

Behold! I have graven thee upon the palms of my hands; thy walls are continually before me.—Isaiah XLIX:16.

The history of this church has its origin at a period only about two years later than the organization of the town itself. The Legislature, at its session in January, 1820, appointed a commission of ten persons to select a site for the capital of the state. Only five accepted the trust. These gentlemen, after examining various localities, finally settled upon two, one of which they agreed should be their final choice. These were the mouth of Fall Creek, and the Bluffs of White River. After thorough examination of both, and abundant discussion of the advantages afforded by each, they proceeded to determine the question by vote, when the present locality was chosen by a majority of one. The Legislature, at its session in January, 1821, confirmed the choice of the commissioners, and at the suggestion of the late Judge Sullivan, of Madison, one of the committee appointed to draw up the Bill of Confirmation, conferred upon the infant capital its euphonious and appropriate name.

As soon as this important measure was adopted, population began to gather in, and amongst the earliest settlers were a few Presbyterian families. The first sermon from a Presbyterian Minister was preached by Rev. Ludwell G. Gaines, a missionary from Ohio, on the 21st of August, 1821. The service was in the open air, under the shade of a spreading walnut, near the southwest corner of Washington and Mississippi streets. The youthful chorister of that service, not long since passed away in the person of the venerable and esteemed Col. Samuel D. Maxwell.

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*(Note. Sketch of Rev. James Greene at close of this discourse, page 286.)

Mr. Gaines appears to have spent but one Sabbath with the infant settlement, and the next ministerial visitor was Rev. David C. Proctor, who came in May, 1822, as a missionary of the Connecticut Missionary Society. He spent one week here, preaching several times, and so far to general acceptance, that measures were taken to secure his services for one-half the time, from the first of October following. During this interval, Rev. Isaac Reed, a missionary under the Presbyterian Board of Missions, visited the locality and preached on several occasions. He was a man of very moderate abilities, but of commendable zeal and industry in the Master's work. He was much addicted to publishing narratives of his tours and other autobiographical matter, and left two or three small volumes of such literature.

On the first of October, Mr. Proctor returned in pursuance of the engagement made with him in the previous May, which, however, was modified so as to secure three-fourths of his time, in consideration of which, he was to receive $400, or it was discreetly provided, "so much of it as could be collected." At the expiration of the year thus stipulated for, the congregation did not desire to retain Mr. Proctor's services longer, and he left. Subsequently he married in Virginia, and soon after removed to Kentucky, and spent the remainder of his life in that state. He died January 17, 1865.

In his ministry with this infant church, Mr. Proctor gave a promise of usefulness that was hardly redeemed by his riper years. He was well furnished by education for his work, and at the beginning of his career, manifested enthusiasm in it. Becoming possessed of a considerable estate, however, by his marriage, the care and increase of it divided his time more than evenly with the work of the ministry. His preaching lost its vitality and force. It does not appear that he was ever settled as a pastor, though usually preaching to one or more small churches in his vicinity. He was distant and frigid in his manners, and formal in his speech; thus failing to add by personal influence to the effect of his ministrations, and falling below the measure of usefulness that might justly have been expected of him.

During Mr. Proctor's ministry, efforts were made to secure a house of worship. A subscription was set on foot and $1,200 pledged to the object. A frame building, fifty-four feet by thirty-four was erected on part of the spot now covered by the Talbott Block, on North Pennsylvania street. The building was begun in May, (1823), and so far completed as to permit of public worship being held in it on the first Sabbath of the following July. The building committee consisted of Dr. Isaac Coe, James Blake and Daniel Yandes—the last still living, a hale and active octogenarian. The committee discharged their trust vigorously, but found that the amount subscribed would be deficient several hundred dollars. But the wit of pioneers becomes sharpened by exigencies, and the committee was equal to this emergency. Dr. Coe and Mr. Blake* carried forward the work to completion, the carpenters agreeing to take their orders on Mr. Nicholas McCarty, the only merchant in the village, for goods, and Mr. McCarty generously agreeing to honor such orders and wait the convenience of the committee for payment. The inconvenience growing out of the scarcity of money was thus overcome, and a neat and convenient house of worship, suited to the day and to the people, was erected and completed. The cost of the building and the ground was $1,600.

Hitherto mention has been made of the material fabric only. The policy of these sturdy builders of "the church in the wilderness" was different from that most generally adopted. It is common first to organize the body of believers into a church, and then to erect for it, with such expedition as may be, the material and local habitation. The founders of this church adopted the opposite course, and built a house for God, before there was a church to occupy it. They were not, however, any less diligent in the completion than in the inception of their plan. On Saturday, July 5th, 1823, a church organization was effected, eight persons presenting letters of dismission from other churches, and seven being received on examination, making the total of the original membership fifteen. Rev. Mr. Proctor was assisted on this occasion by Rev. Isaac Reed, already mentioned, by Rev. William Martin and by Rev. Ezra Day, who arrived here on that date. The organization was effected in the celebrated cabinet shop of Caleb Scudder, where, also, preaching was held during the summer. Dr. Coe and Mr. Scudder were elected elders, and the following day being Sabbath, July 6th, the sacrament of the Lord's Supper was administered in the new church. On July 7th, the church, by vote, requested to be taken under the care of the Presbytery of Louisville, at that time the nearest and most convenient one. During the same month a weekly prayer meeting was begun, and thus the infant church, (its founders having been for a year past active workers in the Union Sabbath School,) was fully equipped and furnished for work in the Master's cause.

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*(Note 2. See † page 204.)

After Mr. Proctor's departure at the close of his first year of service, an invitation was addressed to Rev. William Martin, who had assisted at the organization of the church, to return, but the letter failed to reach him until six months after its date, and the church, meanwhile, had sought a minister elsewhere. Attention had been drawn to Rev. George Bush*, a licentiate of the Presbytery of New York, then at Morristown, New Jersey. He was invited to visit the church, and in compliance therewith, arrived here on the 9th of July, 1824, bearing the commission of the General Assembly as a missionary.

Mr. Bush entered immediately upon his labors, which met with such acceptance that in September following, he was unanimously called to the pastoral charge of the church, at a salary of $400. The church had now been transferred to the Presbytery of Salem, and Mr. Bush was ordained and installed by a committee of that body, on March 5, 1825, the service being held in the Court House, as the new church was at that time receiving some finishing touches. Mr. Bush attended the General Assembly of that year as a commissioner, and on his return in July, brought his wife with him, to whom he had been married in his absence from his charge.

In November, 1826, the session was enlarged by the election to the eldership of Messrs. Ebenezer Sharpe, John G. Brown and John Johnson.

The years 1827 and '28 were a season of severe trial. Although Mr. Bush at his ordination, had given full assent to the form of government of the Presbyterian Church, it is not easy to see how he could have done so sincerely. It came to light that he had previously expressed doubts as to the Scripture warrant for that system, and soon after his settlement, frequently and boldly denounced it from the pulpit as contrary to the law of Christ. This gave the session much concern. They remonstrated with the pastor, and being unwilling to proceed to extremities in view of his general acceptableness and ability, they besought him to withhold the expression of his views in public; but to this he would not consent. In April, 1827, he was requested by the Home Missionary Society to visit the East, for the purpose of exhibiting the needs of the West, and arousing interest in its behalf. Before leaving he addressed an elaborate communication to the session, in which he set forth his views of the scriptural idea of church government. Dr. Coe, in his record of the fact, says, "the plan thus embodied was not like any system on earth." During Mr. Bush's absence, which continued until October, a very elaborate correspondence on the matter in controversy was maintained between the session and himself, in which the polemic talent of Dr. Coe, and the classic pen of Ebenezer Sharpe, did valiant service for the truth.

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*(Note 3. Sketch of Rev. George Bush, page 288.)

Finally, after Mr. Bush's return, the church applied to the Presbytery of Wabash, to which it had been transferred, for a dissolution of the pastoral relation. The Presbytery assembled and dissolved the relation. Mr. Bush carried the case by complaint to the Synod. The Synod ratified the act of the Presbytery. Mr. Bush angrily and defiantly avowed his determination not to leave the field; and for nearly a year, still claiming to be pastor of this church, he preached in the Court House, being sustained by a subscription of non-professors, and members of unevangelical bodies. His supporters finally wearied of this burden, and in March, 1829, he left for the East and returned no more. He never sought another pastoral charge. Several years were spent in the Hebrew professorship of the University of New York, and in the service of the American Bible Society. For both these positions his great attainments in oriental literature eminently fitted him. But finally he gave the strongest possible proof of the wisdom of the first session of this church, in obtaining a severance from him, by adopting the religion of Swedenborg. He held to the vagaries of that system until his death, which occurred in 1859, at the age of sixty-three years.

With fine talents and large attainments, Mr. Bush lacked that balance of mind which insures steadfastness of purpose; and by the death of his wife, which occurred at an early period in her married life, he was deprived of an influence that was eminently conservative and restraining, in the quarter where he most needed it.

In October, 1828, nearly a year before Mr. Bush's withdrawal, Rev. John R. Moreland,* of the Presbytery of West Lexington, Kentucky, accepted a call to the vacant pastorate, though no record is found of the date of his installation. Several years of his early manhood were spent as a flat-boatman on western rivers. His preaching abounded in a rugged and pointed eloquence that was not destitute of impressiveness and effect. He also, by laborious and conscientious study, overcame any disadvantage of lack of early training, and besides much general information, acquired a very respectable knowledge of the original languages of the Scriptures.

The church, while Mr. Bush was preaching in the Court House, had held no services except by occasional supplies, and the membership had, to some extent, become scattered and disheartened. Mr. Moreland gathered the elements together again, and by the blessing of God upon his energetic labors in and out of the pulpit, the church was revived and strengthened. During the first eighteen months of his ministry, sixty persons were added to the church, making the total membership exactly one hundred. His valuable labors were terminated by death, after a pastorate of less than three years, on the 13th of October, 1832. It was during his ministry that the venerable James Blake, now gone to his rest, and James M. Ray, co-workers in the vineyard for so many years, became elders in this church.

Rev. William A. Holliday served the church as stated supply for two years from February, 1833. During most of the remainder

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***(Note 4. Sketch of Rev. John R. Moreland, page 292.)**

of his life he was a worshipper in this congregation. He died December 16th, 1866, and by his liberal benefactions to the cause of Christian education, by the memory of his upright life, and Christlike spirit, ''he, being dead, yet speaketh.''

In September, 1834, Rev. James W. McKennan, of Western Pennsylvania, visited the church by invitation, and his labors proving acceptable and useful, he was installed as pastor on the 16th of June, 1835. When he became a subject of renewing grace, he was pursuing the study of law, but from a conviction of duty, abandoned further preparation for that profession, and devoted himself to the ministry. He is described as a man of sincere and eminent piety, of respectable attainments, not brilliant in his pulpit efforts, but sound, instructive and edifying. His connection with the church was terminated at his own request, for what cause is not recorded, in April, 1839, though at the earnest request of the church, he continued to serve as stated supply until the following October, when he accepted a call to the church of Circleville, Ohio. Subsequently, he was settled over several other churches, and for several years filled a chair in Washington College, Pennsylvania. His laborious and useful life was terminated at the age of 57, on the 19th of July, 1861.

During Mr. McKennan's ministry here of about five years, one hundred and forty were added to the church, among whom were some who are still bearing the burden and heat of the day in this same vineyard; and yet, when Mr. McKennan resigned his charge, the entire membership numbered but one hundred and thirty. Three causes help to account for this fact. Death had transferred many to the Church above; a number of others had removed beyond the bounds of this church, and during this ministry a number had withdrawn to form the first Episcopal church organized in the town. Their preferences, and the membership of some, had previously been with that body; but as long as no church of their first choice existed here, they wisely gave their aid and influence to that organization where they could be most comfortable and useful. And also during the same year, (1837), that great division of the Presbyterian Church occurred, causing two branches, known until the happy re-union in 1869, as the Old and the New School.

This church, like many others, felt the effect of that concussion, and fifteen members—eleven men and four women—withdrew and formed the organization now known as the Second Presbyterian Church, the original one from that time taking the designation of the First.

It is gratifying to state that while many similar divisions of churches at that time resulted in bickerings, strife and even litigation, nothing of the kind occurred here. The seceding party asked for a just and equitable division of the church property, and appointed two of their number, Messrs. Daniel Yandes* and Samuel Merrill,** to represent them in the negotiation. Dr. Isaac Coe and Mr. James M. Ray, were appointed a similar committee on the part of this church. A basis of action was readily agreed upon, and the transaction completed to the satisfaction of both parties, in a fraternal and Christian manner. How good and how pleasant it is to be able to say, that from that day to this, no root of bitterness, no envy or uncharitableness has sprung up between the venerable mother and the loving daughter, now herself developed into healthful and active maturity. In locality, it has happened that they have always been, and are still likely long to be, near neighbors. In faith and zeal and efficient working for Christ, may they always be found, side by side, striving together against the common enemy, for the salvation of souls, and the glory of God.

From October 1839, the time of Mr. McKennan's departure, until the beginning of the following year, the church had no regular supply. In January, 1840, Rev. Samuel Fulton, a licentiate, was engaged for the period of three months. At the expiration of that time he was unanimously called to the pastoral charge, but being apprehensive that his health would not endure this climate, he desired that the call should not be prosecuted.

In seeking their next pastor, the church made application to the professors of Princeton Theological Seminary, and asked to be recommended to a suitable man among the students about to graduate. They were put in correspondence with Rev. Phineas D. Gurley,† a licentiate of the Presbytery of North River, New York,

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*Note 5. See page 415. **Page 414. †Page 297.

who was accordingly invited to supply the church for the period of six months. Mr. Gurley accepted the invitation, and arrived on the ground in October, 1840. When only two months of the term had expired, he received a unanimous call to the pastoral care of the church. It was accepted, and the installation took place on December 15th, 1840. This relation continued until November, 1849, being a few days short of nine years, when it was dissolved at Mr. Gurley's request, he having accepted a call to the First Church of Dayton, Ohio.

It is a noteworthy fact that the fourth pastorate was, by a little over six months, the longest that has existed in this church to this day, that of Dr. Nixon, the seventh, being next. The results of Dr. Gurley's ministry, (that degree being subsequently conferred upon him,) were alike strengthening to the church, and creditable to himself. Seasons of revival were repeatedly enjoyed during his ministry, some of the fruits of which still continue among us.

Dr. Gurley was ranked among the able men of his day in our church. In his preaching he was clear and practical; in his utterances solemn and deliberate. He was accustomed to write his sermons in full, and deliver them from the manuscript. His voice, naturally deep and mellow, was improved by diligent musical cultivation, and lent its charm to the general effect. In his several pastoral charges he enjoyed a more than average degree of popularity. Besides the merit of his preaching, his social manners were affable, though always dignified; his piety was warm and earnest, and his heart responsive to every call of sympathy. These traits made him welcome both to the pulpits of his brethren and the firesides of his people. He was called away in the zenith of his power, while filling his third pastoral charge, that of the F Street Church, in the city of Washington. He died at his home in that city, on the 30th of September, 1868, at the age of 51.

In the first year of Dr. Gurley's ministry, it became evident that the frame church building on Pennsylvania street was "too strait" for the congregation, and measures were adopted looking to the erection of a larger house, and in a more eligible locality. The building and lot were transferred to Dr. Isaac Coe, for $250 in cash, and lot 14, block 45—the lot selected as the site of the new house, being the Northeast corner of Market and Circle Streets, now occupied by the Printing House of the Indianapolis Journal Company. A plan for the proposed church was prepared by Mr. John Elder, and a Building Committee appointed, consisting of Messrs. Coe, Sheets, Blake, Blythe and Elder. The house was to be of brick. The corner-stone was laid with due ceremony, on the 7th day of October, 1841, and the building was solemnly dedicated to the worship and service of Almighty God, on the 6th day of May, 1843. The sermon was preached by the pastor, a portion of which, with the prayer of dedication, is preserved among the records of the congregation.

The edifice of which we have been speaking, and of the final disposal of which, in 1866, it will be appropriate to speak in another place, is hallowed in the memory of many of you as the theatre of four successive and able pastorates, in each of which the ministry of the word was made effective, not only by the ordinary, but also by extraordinary manifestations of the power of God's Spirit, in the renewing of his people, and the conversion of sinners.

At Dr. Gurley's resignation, the session consisted of the following elders: Dr. Isaac Coe, Caleb Scudder, John Johnson, James Blake, James M. Ray and Samuel Bigger, the last of whom was elected while Governor of the State.

Rev. Charles S. Mills, principal of a female seminary in the town, supplied the pulpit with acceptance, from November, 1849, until September of the following year.

The session having become weakened by the removal of several of its members, Messrs. Charles Axtell, (who subsequently entered the ministry,) Horatio C. Newcomb and Thomas H. Sharpe, were, on February 27, 1850, elected elders, Mr. Axtell, however, having been previously ordained to the office in another congregation.

In September, 1851, while the church was still destitute of a pastor, twenty-one members, including elders Scudder, Blake and Newcomb, requested letters of dismission, for the purpose of organizing another church. The request was granted, and the organization soon after effected by a committee of the Presbytery of Muncie. Twenty additional members withdrew soon after to aid the new organization. This was the origin of the Third Presbyterian Church of Indianapolis, which has now just completed the 25th year of its existence. The many tokens of the Divine favor it has enjoyed, and the prosperity and usefulness it has attained show conclusively that it was founded in accordance with the will of God; and in a probable new locality, an enlarged sphere of active usefulness seems to be opening before it.

In the fall of the same year, (1851), a call to the pastoral charge was addressed to Rev. John A. McClung,* of the Presbytery of Ebenezer, Kentucky, which was accepted, and the installation effected on the last day of the year. Dr. McClung's ministry of nearly four years, (he received the degree of Doctor of Divinity after leaving this charge,) resulted in a large increase in the membership of the church, and uniformly drew to it the strangers in the city, and very frequently the prominent and resident members of the bar, connected with other congregations, or with none. The session was also enlarged during his ministry by the election of the late William Sheets and Thomas MacIntire in 1854, the latter having been ordained an elder in Columbus, Ohio.

Dr. McClung exists in the memory of many of you as a character marked by strong and notable traits. The present occasion admits of nothing more than the merest outline of his remarkable and eventful life. He was converted at the age of 16, while absent from home at school, and from a deep conviction of duty, soon resolved on devoting his life to the service of God in the ministry. Accordingly, he entered the Theological Seminary at Princeton, at the age of 18; but ill health, growing out of injudicious medical treatment during a severe illness while at school, compelled him to withdraw after an attendance of eighteen months. He pursued his studies however in private, as his health permitted, and in 1828, was licensed by the Presbytery of Ebenezer. He at once took high rank as a preacher, and the strongest hopes were entertained of his usefulness and success. But these hopes were soon blighted. In his extensive reading he included some infidel works, and finding himself unable to answer some of Gibbon's arguments, and not taking into account his own youthfulness, and comparatively small mental discipline, he imbibed doubts of the genuineness and authenticity of the Scriptures. With his characteristic candor, he laid the matter before the Presbytery, and asked leave to surrender his license. The Presbytery could not refuse the request, but treated the case with all possible gentleness, especially under the advice of a venerable member, who declared his conviction that Mr. McClung would yet see his error, and return. He now directed his attention to the study of law, and in due time entered upon the practice of that profession, in the city of Maysville, Kentucky, where he pursued it for fifteen years. During that period he attained a prominent rank among the ablest advocates in the state, and also rendered valuable service in the Legislature, filling the Speaker's chair during four several terms.

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*(Note 6. Sketch of Dr. McClung, page 295.)

But during this period of mental activity and growing reputation, his mind was not at ease as to the claims of Christianity upon him. He had never been an infidel in the broad sense. He had never wholly ceased inquiry as to the divine origin of Christianity, and finding nothing in the works of infidels conclusive against it, he was through all the years of his legal practice, the prey of a harrowing anxiety and doubt. But he never lost his respect for religion, nor failed to treat and speak of it with reverence. Finally, in 1848, Rev. Dr. Grundy, pastor of the church in Maysville, while preaching upon one of the points that had formerly disturbed Mr. McClung's faith, was led to draw the bow at a venture, and send an arrow that wounded this strong man between the joints of the harness. Not so, however, as to bring him at once a willing captive to the feet of Jesus, but to induce him once more to review the grounds upon which he had, long years before, surrendered his faith in the Scriptures. He felt that the habits of investigation he had acquired at the bar, with his enlarged resources and increased mental discipline, would enable him to pursue such an investigation, at least with more satisfaction to himself than he had done in earlier life. He also became acquainted for the first time with a work by an eminent Scotch jurist, in which Gibbon's arguments were answered, and his mis-quotations and sophisms exposed. Under these circumstances he addressed himself again to the great problem before him with all the power of his rapid, comprehensive and disciplined mind. The labors of his profession compelled him to pursue these exhausting studies, for the most part, in the hours when nature demanded repose. The ''midnight oil'' illumined them, and not seldom burned on until extinguished by the dawn. The struggle was long and the conflict terrible. But the result was the inevitable one, when a candid and earnest seeker after truth applies himself in humility and sincerity, to learn the mind of God from His revealed will. His skepticism vanished; a light beyond the brightness of the sun shone round about him; the scales fell from his eyes, and his prostrated soul put forth the agonizing cry, ''Lord, what wilt thou have me to do?'' With the return of his early faith, his early convictions of duty also returned, although it was a pecuniary sacrifice of no small extent to relinquish the income his profession was yielding. But he was not one to count the cost, where convictions of duty were concerned. He applied to Presbytery for license to preach the gospel. He was licensed accordingly, and returned to the work of the ministry, with more than his old-time zeal and earnestness, first as a temporary supply of one of the churches of the city of Louisville. His ministrations took strong hold of the public mind at once, and at the close of that temporary engagement, he accepted the call of this church.

To those of you who were privileged to enjoy his ministry, the characteristics of it are freshly borne in mind. You remember his plain, direct, colloquial style, never obscuring the simplicity of the gospel in the vanity of a showy rhetoric, but always presenting *the thought,* with clearness and force. As he had himself passed through a terrible spiritual conflict, his discourses, to a great degree, took their complexion from it. They were, perhaps, imperceptibly on his part, largely addressed to the skeptical mind, and often embodied an affluence of Scripture knowledge, of massive logic, and fervent appeal that could not fail to shake the citadel of unbelief. He also delighted in the discovery of correlations between the Old Testament and the New, and some of his expositions of that kind were striking and attractive in the extreme. In the winter of 1854-5, he devoted the Sabbath evening services for several weeks to a course of lectures on the prophecy of Daniel, which filled the old church to overflowing and elicited profound interest in the community.

But failing health compelled him in 1855, to resign his charge, to which, after long hesitation, the church gave a reluctant assent. A winter in the South, before resigning his charge, failed to benefit him, and on withdrawing from this church, he resolved to try the cold, dry and bracing air of Minnesota. That climate so far restored him that he felt able after a respite of a year or two, to resume the ministry, and was unanimously invited to the pastoral charge of the church of Maysville, Kentucky, and was installed in June, 1857. His labors were largely blessed in an increase both of the membership and the spirituality of the church; and the singular compliment was frequently paid him by the ministers of other denominations, of dispensing with their own Sabbath evening services, that they and their congregations might enjoy the privilege of hearing him.

But after an earnest and faithful ministry of two years there, his health again became precarious, and a period of rest and recreation indispensable. He accordingly left home on the 3d of August, 1859, and on Friday the 5th, arrived at Tonawanda, a village on the Niagara River, about nine miles above the Falls, intending to spend the Sabbath there. But learning there was no Presbyterian church in that village, he started on Saturday afternoon, the 6th, to walk to the town of Niagara, as is supposed, with a view of spending the Sabbath there. Being an expert swimmer, and much addicted to bathing in cold water, the clear broad stream beside his path, held out an invitation he could not resist. He was a stranger in that locality, and no friendly voice was at hand to warn him that those still waters flowed with invincible power, as if gathering strength for their final plunge. He entered the stream. What followed then—whether some physical debility paralyzed him, or whether after a vigorous and manly struggle with the mighty current he was finally overcome, or what thoughts coursed through his brain when a sense of his awful situation flashed upon him—can never be known. This only is known. He was swept on and over that fearful cataract, and his bruised and lacerated body was, some days after, rescued from the whirling eddies miles below, and committed to the grave by stranger hands. Not there to rest, however; loving friends of his congregation traced out his obscure grave, and bore his honored remains to their final rest, amid the scenes of his youth, and of the labors of his latest years.

Dr. McClung's connection with this church ceased in October, 1855, and it was without a pastor, though not without almost regular supplies for the pulpit, until December, 1856. In the meantime, calls had been given to two ministers; one to Rev. Alexander R. Thompson, of Staten Island, New York, who intimated his acceptance, but felt constrained to withdraw it on account of the destruction by fire of his library, manuscripts and most of his personal property; the other to Rev. Robert S. Hitchcock, of Baltimore, who filled the pulpit several Sabbaths, but declined the call.

In November, 1856, Rev. (now Dr.) Thomas M. Cunningham, of Carrondolet, Missouri, a minister of the Associate Reformed Presbyterian Church, having resolved to change his relation, visited us by invitation, and spent several Sabbaths. On the 12th of December, a unanimous call was made for his pastoral services, which, after some delay, owing to other calls made to him, he accepted, and was installed on the 7th of May, 1857. He was in the vigor of his manhood, fervid and impassioned in his style of preaching, and at times profoundly impressive. His ministry was owned of God, and large accessions were made to the membership, especially from among the young, and for the first time the need of a larger house of worship began to be perceived and discussed. Dr. Cunningham withdrew in May, 1860, after a service of three years, having accepted a call to the South Church of Chicago. Subsequently, he was settled for several years over the Alexander Church of Philadelphia, where his labors were also greatly blest. He is now the useful and efficient pastor of the Central Church of San Francisco.

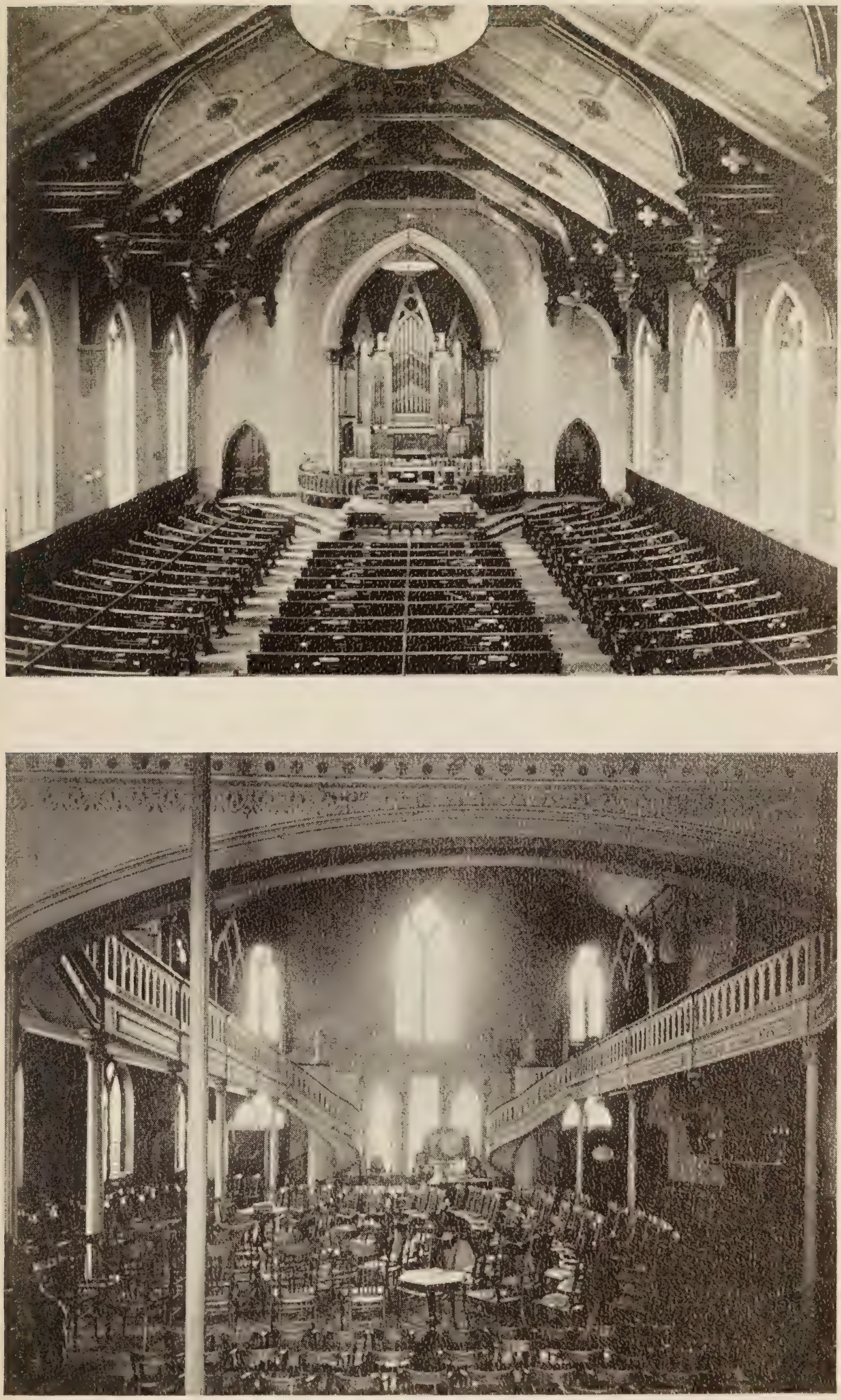
During Dr. Cunningham's pastorate, (in 1859,) it was deemed expedient to establish a German Presbyterian Church. By the aid of a legacy left for benevolent purposes by Mr. Benjamin J. Blythe, a former deacon of the church, a lot was purchased on South New Jersey Street, and a neat brick building erected. The legacy of Mr. Blythe was supplemented by donations from this church, and the enterprise was set on foot even to the installation of a German pastor, with indications of permanence and usefulness. It was styled the "Fifth Presbyterian Church, German." From causes not necessary to specify here, the hopes that were formed of the success and usefulness of this enterprise, were not realized, and after a trial of about two years, it was abandoned, the property sold, and the proceeds converted to other benevolent and religious uses.

Dr. Cunningham's pastorate closed as already stated, in May, 1860, and the church remained vacant until the following January, when Rev. J. Howard Nixon of the Presbytery of Newcastle, responded to a call addressed to him in the previous December, and entered upon his labors. Owing, however, to precarious health, he did not fully accept the call until after three months' service, and his installation took place on the 17th of April, 1861. As a very considerable number of you enjoyed the privilege of sitting under his ministry, it is not necessary to speak of it at length. You remember that his sermons were rich in evangelical truth, sound and instructive in their bearing on Christian doctrine, in their practical relations always fresh and appropriate, and the thoughts clothed in eloquent and impressive language. God's truth as dispensed from the lips of this able preacher did not return unto Him void. The average annual increase of membership during his pastorate, was greater than in that of any former one; and as the population of the city experienced a very rapid increase also during that period, it is almost certain the membership of the church would have been still more enlarged, if more sitting room had been available. It was common in those days to decline applications for sittings because there were none to grant. This state of things could not be allowed to continue. Accordingly, measures that had to some extent been discussed during Dr. Cunningham's pastorate, looking to an enlargement of the building in front, were again brought up and after full examination, with plans and estimates were decided to be inexpedient. At a congregational meeting held on the 16th of March, 1863, it was accordingly resolved to erect a new house of worship upon the same site, enlarging it by purchase of two lots adjoining on the north. The plan thus formed was, perhaps providentially delayed, in the execution, by the disturbed state of the community, growing out of the war, and by the rapid increase in the price of building material and labor. After the lapse of one year, it was thought practicable to commence active operations, and in the meantime it had become apparent that business was encroaching upon the ''Circle,'' that the current of population was setting northward, and that the old site was no longer desirable for the same purposes. At a congregational meeting held on the 8th of March, 1864, the subject was fully discussed, the present site was recommended, and information given that it could be purchased for $22,500. The meeting approved the site, and ordered the purchase.

In the following year the church property was sold to the printing and publishing firm of Holloway, Douglass & Co., for $18,000, with reservation of the bell, pews and furniture, and the privilege of continuing occupancy until the first of April, 1866. On that day, being the Sabbath, Mr. Nixon preached a discourse embracing the history of the church from its organization to that time. The afternoon was devoted to a Sabbath School commemoration. Mr. James M. Ray presented a written narrative of that branch of the church work from the beginning, the School of the Third Church, with its teachers and officers uniting in the exercises. In the evening a re-union of this and the Third Church was held; the services were of an informal character, and several of the older members of churches of other denominations took part in them.

These were the last religious services in the old church, and celebrated the exodus of the congregation from its walls, after an occupancy of twenty-three years. The work of demolition was begun on the following day, and in a very short time not one stone was left upon another, of what was, in its day, the largest and finest house of worship in the state.

In the meantime, the new chapel, or lecture room, had been begun and carried forward almost to completion. For two Sabbaths the congregation was like a flock without *a fold,* having no place of assemblage, but on April 22d, 1866, that building was so far completed as to admit of occupancy, and on that day the



Views of the auditorium and Sunday School room of the third building of First Presbyterian Church, southwest corner of Pennsylvania and New York Streets, occupied from 1866 to 1901.

congregation assembled within its walls for the first time, the Sabbath School, according to the original plan of the building, meeting in the second story. The corner-stone of the main edifice, was laid on July 23d, of the same year, with appropriate ceremonies, in which the other Presbyterian pastors took part, and also several ministers of the Baptist, Methodist, and Lutheran denominations. From that time the builders' task was carried forward as rapidly as possible, and the sacred edifice was formally opened for public worship by a sermon from the pastor, on December 29th, 1867. For financial reasons, the dedication was deferred until April 24th, 1870, when another pastor was occupying the pulpit, the dedication sermon being preached by Rev. Dr. Davidson, of Hamilton, Ohio.

The building committee to whom this enterprise was entrusted were, Thomas H. Sharpe, Robert Browning, Jeremiah McLene, Addison L. Roache, William Sheets, James W. Brown, John M. Lord, James M. Ray, Thomas MacIntire and James Greene. Mr. Thos. V. Wadskeir, of Chicago, was the Architect, and the whole cost of building and ground, $104,117.74.

While the erection of this noble house was in progress, it was deemed expedient to establish a Sabbath School in a very needy locality, in the Southeastern part of the city. Mr. William E. Craig, a member of the session, took charge of the enterprise, and so great was the success attending it, that very soon the way was open for the organization of a church. Mr. Calvin Fletcher and his associates in the ownership of lots in that part of the town, presented two for the site of a building; the estate of Dr. Coe presented $500, and the congregation subscribed $2,800, for the erection of it, and before our old house was vacated, a neat, substantial frame church had been erected, which it has since been found necessary to enlarge. The organization is now known as the Seventh Presbyterian Church, with a membership of 300, and a Sabbath school of 493, under the efficient pastoral charge of Rev. Charles H. Raymond. When statistics were gathered for our Semi-centennial Sabbath School celebration in 1873, the school of the Seventh Church was found to number 324 scholars, being much the largest Presbyterian School in the city, and the largest but one of any denomination.

The health of the pastor, Rev. Mr. Nixon, had become so much impaired that soon after the completion of this house, he asked leave of absence for six months for the purpose of a sea-voyage, and a visit to Europe. Consent was given, and the pastor left in February, 1868, the pulpit being ably filled in his absence, by Rev. J. F. Dripps, a licentiate. Mr. Nixon returned and resumed his duties on the 11th of October, but without the full benefit to his health he had hoped to derive from rest and travel. He toiled on however, with the "thorn" of ill health rankling in his flesh, until February, 1869, when he felt constrained to cease pastoral work, and request a dissolution of the relation. The church, with great regret, yielded to the necessity, and the pastoral relation was dissolved on the 14th of April, 1869, having been as already stated, the longest of any in the history of this church, except that of Dr. Gurley. It is gratifying to be able to state that change of climate and several years' cessation for the most part from ministerial work have wrought so great an improvement in Dr. Nixon's health, (that degree having been conferred upon him since leaving here,) that he has recently taken the pastoral charge of the Central Church, of Wilmington, Delaware.

During Dr. Nixon's ministry, '61-'69, Messrs. Benjamin Harrison, Myron A. Stowell and William E. Craig, were added to the session; the last, a native of Scotland, has returned, in impaired health, to his native land.

Our next pastor, was Rev. Robert D. Harper, D. D., previously of the United Presbyterian Church, of Xenia, Ohio. He was called on the 22d of April, 1869, entered upon his labors here on the 16th of May, and was installed on the 19th of October following; so that the pulpit was vacant only about one month. Dr. Harper's ministry is so recent, and so many of the present members of the congregation were among his appreciative hearers and warm personal friends, that it is not necessary to speak of it at length. It is sufficient to say that he was sound and evangelical in his expositions of truth, warmly interested in his work, possessed of many of the graces and charms of pulpit oratory, and of marked courtesy and affability of demeanor. Although no special revival occurred under his ministry it was not barren of results, nor without the visible seal of the divine favor. He tendered his resignation on February 23d, 1871, after a ministry of less than two years—the shortest thus far in the history of the church—and accepted a call to the North Broad Street Church, of Philadelphia.

During Dr. Harper's pastorate, a corps of teachers from this church assumed the care of a missionary field in the North-east part of the city, where Methodists had planted a Sabbath School, which they called the ''Saw Mill Mission,'' but had abandoned it. Under the diligent culture of that band of workers, and with generous pecuniary aid afforded by one of the elders of this church, the humble mission school has grown into the Ninth Presbyterian Church, with a membership of 131, and Sabbath School of 387, now under the pastoral charge of Rev. L. Faye Walker— being the fourth healthy and promising daughter of this venerable mother.

During the same ministry, in the year 1870, the congregation purchased this noble organ, not only as an aid to the *songs of the sanctuary,* but also as their grateful ''Memorial'' testimony to the favor of God bestowed upon the church at large in the re-union of the branches known as the Old and New School.

The vacancy left by Dr. Harper's withdrawal in February, 1871, continued until June of the same year. During that time, the session was again enlarged by the election of Messrs. James W. Brown, Jeremiah McLene, Isaac C. Hayes, L. B. Walker and Asahel M. Benham. These brethren, together with Mr. Robert Browning, who was elected to the same office in November previous, were ordained on the 9th of April, 1871, by Rev. L. G. Hay. Mr. Hayes subsequently withdrew to the Memorial Church, and Messrs. Walker and Benham have removed from the city.

Rev. Jeremiah P. E. Kumler,* of Evansville, Indiana, was called to the pastoral charge in June, 1871. He accepted the call, and entered upon his work on the second Sabbath of July, with

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(*Note 7. Sketch of Dr. Kumler, page 300.)

the consent of the congregation, however, that he should carry out the arrangements he had made for a summer vacation. He returned and resumed his labors on the 12th of August, and was formally installed on the first of October following. Although the time seems long since his departure, as it has been for the most part a period of silent Sabbaths, it has not been long enough to efface from your minds, remembrance of his earnest, devoted ministry. He continued with us a few months less than four years, but the results of that brief ministry are not below the average of his predecessors. In the proceedings had, when the question of assent to his withdrawal came up, the congregation resolved that the contemplated movement on his part was regarded with regret and heart-felt sorrow; that he had endeared himself to the community as well as to the church, as a Christian teacher, adviser and friend, and had in a pre-eminent degree, illustrated the beauty, the power, and the usefulness of an earnest and rugged Christian character; that as a preacher of evangelical truth, he had proven himself not only rich in Biblical learning, but fruitful in thought and suggestion, and above all, most eloquently earnest. It is, therefore, not singular that the congregation declined assent to Mr. Kumler's request for a dissolution of the pastoral relation, and took measures to have that dissent most ably and eloquently advocated before the Presbytery. Mr. Kumler's convictions, however, pointed in another direction, and the church finally, at a subsequent meeting of the Presbytery, on the 14th of September, 1875, signified their assent, perforce, and the relation was dissolved accordingly. Mr. Kumler accepted a call from the Third Presbyterian Church of Cincinnati, in which he is still laboring with his accustomed zeal and energy.

A Committee of Supply, as usual, was appointed after Mr. Kumler's withdrawal, to search out and recommend a pastor. Their first measure was to hear Rev. James H. Brookes, D. D., of St. Louis, and the result of their visit was, that in October, 1875, the congregation gave him a unanimous call. Circumstances in his own charge prevented him from giving a prompt and decisive reply, but in December he visited us and spent one week of active and appreciated labor, preaching or conducting informal services every day and evening, in this and other churches. After his return home, the congregation voted a renewal of the call, which was subsequently enforced by visits from some members of the committee, and extended correspondence. But the result of the whole was that in February of the present year, the call was answered with a final negative. Since that time the committee has diligently discharged its office, but with the saddening result thus far of not finding a pastor acceptable to the entire congregation.

What now remains to be said is chiefly in the way of summary; and first of all, mention should be made of the fact that this church, in its very early infancy, adopted a plan of systematic contribution to the Boards and benevolent operations of the Church at large. And though it is not pretended that it has, through all the half century of its existence, done its whole duty in that regard, or always given as the Lord has prospered it, it may be truthfully asserted that it has never lost sight of that duty, nor entirely failed in the performance of it, despite the repeated ''panics,'' the distractions wrought by war, and the oft recurring ''hard times'' that have marked these decades. It would be interesting and doubtless encouraging to know just how much these contributions to the treasury of the Lord, through all these long years and manifold changes amount to. But unfortunately the requisite data have not been preserved.

In regard to the Sabbath School institution, this church has an undisputed claim to the prime agency in its introduction into the infant community.* Indeed before the church was organized, one of its founders and first elders, the only man in the settlement who had any practical acquaintance with Sabbath Schools and their management, had organized and was laboring in the old ''Union School,'' which held its weekly gathering—not with the approval of all the settlers—in the immortal Cabinet Shop of ''Squire'' Scudder. This was the seed. The fruit we see to-day. And the ambition that is sanctified by God's spirit, can ask no more honorable memorial than that inscribed on the granite monument above Dr. Isaac Coe's remains in Crown Hill, THE FOUNDER OF INDIANAPOLIS SUNDAY SCHOOLS.

As an evidence of the harmony, as well as the efficiency with which the Sabbath School work in this church has been conducted, it may be mentioned that the office of superintendent in it was for much more than half the fifty-three years of its existence, filled by one and the same person, Mr. James M. Ray. Others filling the office have been Benjamin Harrison, J. Albert Vinnedge, Irving Harrison, Asahel M. Benham, Edward P. Howe, Elijah B. Martindale, William S. Armstrong and Ebenezer Sharpe.

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*See document opp. page 302.

In regard to ministerial service, you have seen that the church has enjoyed the labors of nine pastors and five stated supplies. Of the pastors, four are still laboring in other fields, and five have entered into rest. Of the stated supplies, but two survive. The eldership has embraced twenty-two members, all of whom except four, were ordained and set apart to the office in this church. Of these twenty-two, eight have crossed the flood; five have removed elsewhere; one has entered the ministry, and eight are now rendering service. The deaconship has always been recognized in the congregation as an important element of its working force, and is at this time filled by acceptable and efficient incumbents.

The entire membership of the church from the beginning, numbers 1,305, being an average of twenty-four per year, for the fifty-three years of the church's existence, and six for each quarterly communion; precisely what Dr. Nixon, in the historical discourse already referred to, stated as the average up to that time. Should not this failure of increase admonish us that while there remaineth very much land to be possessed, the night cometh in which no man can work?

It is a more pleasant reflection that from the communion of this church, nine persons have entered the ministry. They are Rev. James S. Kemper, Rev. Henry Isaac Coe, Rev. J. Cooley Fletcher, Rev. L. G. Hay, Rev. William W. Sickels, Rev. Edward C. Sickels, Rev. Charles Axtell, Rev. William A. Holliday and Rev. John Dixon.

It is a fact strikingly peculiar to the history of this congregation, that for the last twenty-five years, a considerable number of ministers of the gospel, not engaged in the work, have been connected with it. How far this has added to the moral strength of the church, is a question not now entered upon.

I have thus, brethren, perhaps with too much minuteness of detail, laid before you the history of this church from the day of its birth to this fifty-fourth year of its existence. To some of you it is the church of your fathers; to all of you, it is the church of your adoption and choice, and doubtless the object of your hearts' best and warmest affections. The time does not admit of an attempt to set out the lessons taught by this half century's history, nor is the speaker the person to adduce and enforce the duties growing out of the present juncture in your church affairs. Let me only remind you that the exigency which environs her, demands that all the true friends of the church rally to her aid. You are not satisfied that the sacrificial fire should be so seldom kindled upon this altar. You are not satisfied that so many Sabbaths should come and go, and no sound of prayer and praise and Christian teaching, break the dismal silence within these walls. You deplore that this flock should be scattered simply because there is no shepherd to lead it in green pastures, and beside still waters. You can not believe that this church, much as it has done, has accomplished its full mission, or fully subserved the purpose of its Great Head. What then is the duty of the hour? Is it not that you manifest your sympathy with the Lord Jesus in the great purpose of His death, by increased activity in Christian work, thus repairing so far as you may, the damage that results from a vacant pulpit? And seeing that God only waits for His people to attain a proper attitude before bestowing His blessing, what searchings of heart should there be, what fervent, constant prayer ascending from every household and every heart, until He return and repair these wastes of Zion, and pour down all the fullness of His blessing upon her!

And the blessing will come. God loves this church more than you can possibly do. He has graven her upon the palms of His hands; her walls are continually before Him. Therefore, He will give her protracted life, and growth and prosperity. If not by our instrumentality, by that of others. Her coming half century will be more glorious than the first. In place of the fathers shall be the children, and when she celebrates her first centennial, and we are slumbering in the dust, and our names forgotten, doubtless she will have an experience to look back upon, of unmingled mercy, of enlarged usefulness and abundant blessing.

CHAPTER VIII

BIOGRAPHICAL SKETCHES OF MINISTERS

REV. JAMES GREENE

Mr. John H. Holliday

(From *The Indianapolis News*)

Rev. James Greene died on the morning of December 26, 1893. The News of that day had the following sketch of him, written by John H. Holliday:

''Mr. Greene, the youngest of thirteen children, was born in Scituate, R. I. December 6, 1810. His parents were Quakers, his father being a prominent minister of that sect. He was educated at various denominational schools until he was seventeen, when an opening was found for him in a mercantile house in Baltimore, where he remained twenty months. Thence he went to Albany, N. Y., where, falling under the ministry of the Rev. Dr. W. B. Sprague, an eminent pastor, he joined the Presbyterian church in 1830. Soon after his conversion his attention was turned to the ministry, and he decided to enter it. After pursuing his preparatory studies at the Albany Academy, he entered Amherst College in 1833, and graduated in 1837. In his class were several afterward residents of this city, Lucien Barbour, Charles N. Todd, and Judge Walter March; and Henry Ward Beecher was a member of the college during three years of Mr. Greene's course. After leaving Amherst, Mr. Greene studied theology three years at Princeton, N. J., having as his instructors three of the most eminent teachers in the Presbyterian Church—Drs. Archibald Alexander, Samuel Miller and Charles Hodge. After graduation there he decided to enter the home missionary work in Tennessee, and for several months labored in the vicinity of Nashville. Among other churches in which he preached was the one attended by General

Jackson, at whose house he stayed, and who wished to engage his services in that field as teacher and preacher. The circumstances were so unfavorable, however, General Jackson being the sole support of the church, that Mr. Greene declined and went to Gallatin, where he remained in charge of the church for two years. He then took a church at Shelbyville, Ky., for a year, and in 1844 went to Madison, Ind. to accept the professorship of ancient languages in the Madison University, which had just been established by the Rev. Dr. McMaster. After the Madison University came to an end, Mr. Greene then opened a private school.

''In 1852 he moved to Evansville, where he followed the same calling for a year. He came to this city in August, 1853, having become the secretary of the Indianapolis & Evansville Air Line Railroad. When the war broke out Mr. Greene became assistant quartermaster general of the state, serving until the close of hostilities. He was made secretary of a business men's organization somewhat akin to the Board of Trade, and when that ceased entered the insurance business, becoming soon after the agent of the Berkshire Life, a place he held until death. Of late years his only surviving son, Davies M. Greene, has been his partner.

''Mr. Greene was a man of impressive manner and appearance. Large in form and with a leonine head, he would attract attention anywhere. As a speaker he had great clearness and force. He retained his knowledge of the ancient languages to an unusual degree, and was frequently the examiner in these branches of candidates for the ministry. He wrote some years ago a history of the Indianapolis Presbytery, and on the semi-centennial of the First church—with which he was connected during his whole life here—he prepared a historical discourse with great literary skill. In the First Church he was a man of marked usefulness. His death removes the last of three long prominent figures in that body—the others being Thomas H. Sharpe and M. A. Stowell. He leaves a wife and one son, his other children having preceded him.''

REV. GEORGE BUSH

Mr. Jacob P. Dunn

The separation of Mr. Bush and the church was a fortunate thing for both. Whether he was right in his theory that the Presbyterian form of church government was unscriptural, and that the division of the church into sects—Methodist, Baptist, Catholic, etc.—was "a sinful rending of Christ's body," was not material. The point was that a Presbyterian church could not be built up under that sort of teaching.

On the other hand, he was out of his element in the Presbyterian church. He was a natural mystic. Neither of his parents was religious, and his mother died before he was five years old. Nevertheless he was often moved to tears by seeing a child in its mother's arms, and would exclaim: "Oh, if the good God had only left me my mother." He frequently spoke of her as if she were invisibly with him, and watching over him.

He was not taught to pray, but at six years of age he saw a child praying at its mother's knee, and began the practice by himself. His theology was crude, but he had attained a belief in a God and a devil, with a pronounced fear of the latter; and so he used to pray to both, but on differing theories, his effort being to cajole the devil by flattery. He developed into a precocious and abnormal student. He never played with other children when he could find a book to read; and he read books far beyond his years.

At fourteen, his father, who was a man of education—a graduate of Dartmouth, and especially up in languages—feared that he was injuring his health by study, and apprenticed him to a printer. He did not last long in that occupation, as he became so much interested in reading manuscripts that he overlooked setting type. He then ran away from home—they lived at Hanover, N. H.—and started for Boston where he had a wealthy relative who, he hoped, would send him to college. But when he reached Concord, his conscience sent him back home; and after hearing his story, his father concluded that he was predestined for education, and packed him off to school.

After finishing Hanover Academy, he entered Dartmouth, where he graduated with the highest honors. He taught school in vacations, and tutored, to help pay his college expenses. By this time he had become deeply religious, and, in 1818, went to Princeton to prepare for the ministry. He kept a journal while there, and its remarkable introspective character makes it a revelation of his inmost life. No doubt there have been many theological students who had soul struggles; but certainly there have been few who devoted so many days to fasting and prayer to escape them; and still fewer who experienced his special difficulty.

His haunting fear was that he was letting his desire for knowledge come between him and God. A few entries in his senior year will illustrate: ''Jan. 1, 1822. I am far too liable to indulge my appetites to a wrong degree, and especially those 'lusts of the mind' which, under a more innocent guise, do as truly war against the life of grace as any animal propensity that besets our nature—I mean a carnal thirst for all kinds of knowledge—an extensive critical acquaintance with the Scriptures—a vain predilection for certain qualities of style, etc., in my own writing and others.''

''June 12. (his birthday) I find that my systematic studies in theology have a wonderful deadening influence on my feelings. In studying the origin and nature of sin, and speculating upon the thousand points of difficulty connected with the subject, I seem to lose all affecting sense of the true character of this evil, and forget that I am a sinner, and as such exposed to its curse, unless the free Grace of Christ interpose.

''Dec. 30. I find myself led away far from the Cross by my excessive thirst for knowledge. I have been enabled to see that the true knowledge of Jesus Christ embraces within itself about all that is absolutely necessary, yet there is a morbid insatiable longing after an acquaintance with men's thoughts, that really amounts to little value, cleaving to corrupt nature. I am much impeded by it in my spiritual walk, and it moreover defiles my conscience; for I believe there is as much sin in gratifying this propensity to an undue degree as there is in avarice or any sensual pleasure. The mischief, however, is that the intrinsic dignity and the adventitious use of learning blind us to the sin of seeking it.''

Perfectly sound, as he was, on the doctrine that the Bible was the inspired revelation of the will of God, the only rational thing to Bush was to learn what the Bible called for, and to do it. When he became convinced of the error of former views, he not only abandoned them, but felt that failure to proclaim the newly realized truth would be ''hiding his light under a bushel.'' Of necessity such a course was disconcerting to others who had established views, but there was no other choice for him. After leaving Indianapolis he took up literary work, for which he was peculiarly fitted, and in which he soon attained deserved preeminence.

His first recorded work after leaving Indianapolis was ''Scripture Questions for Bible Classes for Adults. Deut.—Est.'' published in 1829. This was followed by ''Questions and Notes, Critical and Practical, upon the Book of Genesis, Designed for Help to Biblical Instruction,'' in 1831. In this year he was elected Professor of Hebrew and Oriental Literature in the University of the City of New York, and also chosen Superintendent of the Press of the American Bible Society. In 1832 his ''Life of Mohammed'' appeared as Vol. 10 of Harper's Family Library. In 1833 he published his ''Questions and Notes, Critical and Practical, upon Leviticus.'' In 1834 he issued some numbers of a ''Commentary on the Book of Psalms,'' which was never completed. In 1835 he published his ''Hebrew Grammar, for the use of Schools, Seminaries, and Universities,'' of which a second edition appeared in 1838. In 1836 he published a large volume of ''Scripture Illustrations,'' compiled from the latest works of tourists, archaeologists and commentators. In 1840 he began the publication of his ''Commentaries on the Old Testament,'' which, under the common title of ''Bush's Notes,'' was perhaps his most widely known work. In 1844 he began the publication of ''The Hierophant,'' a monthly magazine, devoted especially to prophecy.

During these years Prof. Bush had been moving toward a purely spiritual interpretation of the Scriptures, and especially of prophecy. He maintained that Bible prophecy did not predict a destruction of the world by fire, and if such result was to come it was to be learned rather ''from the apocalypse of Newton, Laplace and Herschell, than from that of John.'' In 1845 he shocked the orthodox world by the publication of ''Anastasis, or the Doctrine of the Resurrection of the Body, Rationally and Spiritually Considered,'' in which he opposed the doctrine of material resurrection. Criticism came so fast that he issued, ''The Resurrection of Christ, in answer to the question whether He arose in a Spiritual and Celestial, or in a Material and Earthly Body,'' and another treatise entitled, ''The Soul.''

And now came his change of affiliation. He was not ''converted'' by the writings of Swendenborg, but a lady, who heard him, spoke to him of the similarity of his views to those of Swedenborg. He examined Swedenborg's writings, and found himself so nearly in accord with them that he openly announced the fact, and united with the ''New Church.'' He did not adopt all of Swedenborg's doctrines, and particularly not the doctrine of restriction to the Lord's Prayer. He was peculiarly a man of prayer all through his life. He wrestled with the Lord, not as the Patriarch for one night, but night after night, and day after day.

His accession to the New Church was important to it, for he became its leading and most effective advocate. His writings from this time on are too numerous to mention, and were largely controversial, but of the best style. He answered Emerson's original lecture on Swedenborg so effectually that Emerson's reply was a revision of his lecture to the present complementary form in which it is printed. He had occasion to answer many others, for the great guns of orthodoxy were turned on him. His past works, which had met wide favor, were now largely condemned, and his income from that source decreased 80 per cent. More painful to him than this, many of his former friends abandoned him as if he were a leper.

Within the New Church he was an accepted authority everywhere until 1855, when he alienated many Southern admirers by his ''Aphorisms on Slavery and Abolition.'' But a wider response of indignant opposition came on his publication, in 1857, of ''Priesthood and Clergy unknown to Christianity,'' which struck the New Church belief as hard as any other. In his introduction he says: ''Let us have a fair understanding with each other at the outset. 'Priesthood and Clergy unknown to Christianity' does not imply the denial of a divine Priesthood in Christ, nor of a Spiritual Priesthood as pertaining to all his true people. This we admit, of course. Our object is in fact to deny the existence of any other Priesthood, in a just view of the Christian economy. We go against all Priesthood and Clergy visibly and externally embodied in a distinct class or caste. Our scope 'hath this extent, no more.' "

Not long after this, failing health required him to retire from active work. He died September 19, 1859, in peace, and in full possession of his faculties. His was a strange life, in which almost every temporal hope of advantage was sacrificed to a sense of duty; and at each unpopular step he was on record with anticipation of its unpopularity. His great learning was unquestioned. In his "Prose Writers of America," Mr. Griswold, who was very fully acquainted with contemporary authorship, calls him "one of the most profound and ingenious scholars of the present age." That only made his unusual views the more dangerous.

REV. JOHN R. MORELAND

MR. JACOB P. DUNN

The somewhat heated controversy over the merits of Dr. Bush not only left a rather distorted view of him, but also cast reflections upon the scholastic qualifications of his successor. The strongest plea made by the supporters of Dr. Bush was his unusual learning, and, by natural human process they railed at Mr. Moreland as ignorant in comparison, which was good enough ammunition, for Dr. Bush was unquestionably the most learned clergyman in Indiana in his day.

Not only is it true that "The evil that men do lives after them," but its effects too often increase with the flight of time. And so it came to pass that later comers, like Mr. Greene, voiced the distorted tradition. Dr. Edson, who came still later, says: "Mr. Moreland had spent the earlier years of his life as a boatman on the Ohio, and had enjoyed but small opportunities to obtain an education. His style of preaching was somewhat rough, but full of warmth and energy and often productive of the deepest impressions. His pastorate was terminated by his death, Oct. 13th, 1832."

It is quite probable that Dr. Edson would have considered the preaching of Peter Cartwright, John Strange, and other frontier orators ''somewhat rough.'' Suppose he could have heard Strange, when some sinner cried out under conviction of sin, shout: ''A center shot, Lord! Load and fire again!'' Unquestionably it would have shocked him; although he had himself talked about ''the sword of the Lord.'' Strange simply had the literary genius to make a novel metaphor that his hearers would understand; and in reality a better metaphor than the sword figure. But it was novel, and that shocks conservatism, especially in religious matters.

John Robertson Moreland was a frontier product, born in the wilds of western Pennsylvania, in 1785. A few months after his birth his father was killed by Indians while crossing the Monongahela river in a canoe. Frontier biographical records are commonly brief, and his was no exception. The first we find of him was in 1803, when he went to New Orleans on a flat-boat belonging to his uncle, who was engaged in the New Orleans trade. So far as known this was the extent of his flat-boating, for in walking back from New Orleans he contracted measles, and after a successful struggle with this, he stopped in Kentucky to visit his aunt, Mrs. Elizabeth McGohon, and other Kentucky kin. A flatboat trip was a very common experience of pioneer youth of spirit, who had any desire to see the world.

But during his Kentucky visit the great Cane Run revival occurred, and young Moreland was one of the converts. It does not appear that his mind was at once turned to the ministry, but it is probable that in his life, after his return to Pennsylvania, it was observed that he had ''the gift of speech,'' and he finally took up the work of the theological education of the day. It is known that he returned to Kentucky and attended the seminary at Danville. It is known that he read theology with Dr. Thomas Cleland, who was one of the Kentucky clergy who had a ''library,'' and who made it accessible to students who showed fitness. The records of Transylvania University were largely destroyed by fire, but those remaining show that Moreland was a student there in 1810-12, specializing in science and languages. He was licensed to preach in 1813.

It is notable that there is no contemporary record of criticism of either the education or the preaching of Mr. Moreland. He held his first pastorate for twelve years, with entire satisfaction, doing also occasional missionary and supply work, as was customary. From his second pastorate he was called to Indianapolis. Two of the elders who called him, Ebenezer Sharpe and John Brown, had been members of the church at Paris, Ky. when Moreland supplied that pulpit in 1814; and Ebenezer Sharpe was professor of languages at Transylvania when Moreland was specializing in languages there. The supposition that Ebenezer Sharpe did not know when a preacher was properly educated, or that he would join in calling one who was not, disposes of any question as to Moreland's educational status with Indianapolis people.

It is obvious that the church did not make any mistake as to the kind of pastor it needed. In three and one-half years of Dr. Bush's ministry there had been 39 accessions to the church. Mr. Moreland arrived on Dec. 9, 1828, and in the sixteen months to April 1, 1830, there were 80 accessions, one half of which were on examination.

In this connection, it is also interesting to note the views of the laity. Judge Banta was certainly a man of culture, who had heard Mr. Moreland, and he describes him as ''tall and commanding in his person, affectionate, social, enthusiastic and eloquent.'' Judge Mills, of Kentucky, father of Rev. Thornton A. Mills, and a former parishioner of Moreland, says of him: ''He came nearer being an apostolic preacher than any I ever heard; he preached fearlessly, but not vindictively, and his appeals to unrepentant sinners were fervent.'' Mrs. Jane Ketcham, who was of a pro-Bush family, recorded her childhood impression of Mr. Moreland, that he was ''a real revival preacher who meant good and was good. He wept with his congregation.'' With preacher and congregation both in tears, it is safe to say there had been some effective oratory.

It is also notable that Mr. Moreland was repeatedly put in positions of responsibility and honor by his fellow ministers in the church organization; and perhaps most memorable of all, when he was called from earth it was by special request of the elders of his church that there was inscribed on his tombstone: ''He was a Friend of God.'' In view of these facts, it would appear that church history needs some revision.

REV. JOHN A. McCLUNG

MR. JACOB P. DUNN

There would be no general expectation of finding the author of a ''best-seller'' among the ministers of the First Presbyterian Church; but Dr. McClung wrote a book so widely read that it belongs in the class with ''Uncle Tom's Cabin'' and ''Ben Hur.'' In fact it may be said that anybody who has read Indian stories at all has read some that appeared originally in his ''Sketches of Western Adventure.''

John Alexander McClung was born in Mason County, Ky., September 25, 1804. His father, Judge William McClung, an able jurist, died when he was quite young; and the boy's early training was by his mother, who was a very superior woman. She was a daughter of Colonel Thomas Marshall, of Virginia, and a sister of Chief Justice Marshall. When sufficiently advanced, John was sent to the Buck Pond academy, where he was under supervision of his uncle, Dr. Louis Marshall.

In the spring of 1820, a number of the boys at the academy were converted at a revival held at Pisgah meeting house, McClung among them. Soon after there was an epidemic of ''malignant fever'' in the school, and between it and the calomel he took to cure it, young McClung's health was permanently impaired. He entered Princeton at eighteen, to prepare for the ministry, but was obliged to quit in 1824 on account of poor health. In 1825 he married Miss Eliza Johnston, a sister of Gen. Albert Sydney Johnston.

He had continued his theological studies, and in 1828, was licensed to preach, which he did with more than usual success until he was thrown into a state of doubt by reading an argument of Hume against the Scriptures which he was unable to answer. His faith was so unsettled that in 1831 he requested the Presbytery to relieve him from the duty of preaching. He took up the study of law and was admitted to the bar in 1835. He attained prominence both at the bar and in politics, and was for four years speaker of the Kentucky House of Representatives. In 1848 he read an answer to Hume by Sir David Dalrymple which satisfied him; and in 1849 he was again ordained. He preached for a time at Louisville, and was then called to Indianapolis.

In 1830, McClung had published an historical novel entitled ''Camden,'' centering about the battle at that place. In 1831, at the request of his life long friend, Judge Lewis Collins, editor of the Maysville Eagle, he began a series of articles in that paper, recounting the adventures of the early settlers. The material was chiefly at first-hand, McClung being personally acquainted with the Boones, Poes, Harrods, Kentons, and other pioneer families. The articles were reprinted by Collins in 1832, in book form; and apparently were printed in Philadelphia at the same time, as some copies have the imprint of Grigg & Elliott of that city.

The book was very popular, and ran through numerous editions at various places, and by various publishers. It was ''pirated'' extensively, with varying illustrations, and in the later editions with additional stories. The original book bore the title, ''Sketches of Western Adventure,'' but its most common form at present is called ''Thrilling Adventures of the Early Settlers.'' McClung's original stories are preserved throughout, and have fixed the historical characters of the actors as firmly as Shakespeare's historical plays have fixed English historical characters.

Dr. McClung left Indianapolis to accept a call to Augusta, Ga. He had declined calls to Cincinnati and New Orleans, and an election as President of South Hanover College, but went to Augusta in hope of benefiting his health. In this he was disappointed, and he was obliged to resign his charge in a few months, and retire from work. In 1857 he accepted a call from Maysville, Ky. and again found his health unequal to the task. In 1859 he started on a trip for recuperation, on August 6 arriving at Tonawanda, nine miles above Niagara Falls, on the river. He walked to Schlosser's landing, where his clothing was later found on the dock. Four days later his body was recovered near the mouth of the river.

It had long been his habit to take long walks, and to bathe in cold water daily. He was a strong swimmer, but he was not acquainted with the danger of the current at this point. He was buried in the Niagara Fort cemetery but his remains were later removed to Maysville, and reburied with impressive ceremonies.

REV. PHINEAS D. GURLEY, D.D.

(The following sketch of Dr. Gurley is taken largely from a brief history of the First Presbyterian Church published several years ago in the Indianapolis Times.)

In the fall of 1840, after the Rev. Samuel Fulton had served as stated supply for six months, the First Church called as pastor the Rev. Phineas Densmore Gurley, who retained his connection therewith from December, 1840, until November, 1849, nine years lacking only a few days—the longest pastorate but one, in the history of the church. There was no period in the early life of the church when it enjoyed greater prosperity or had a more influential pulpit than during Dr. Gurley's ministry, and yet the years that were spent in Indianapolis by that able and afterward widely-known clergyman were but the opening of his ministerial career, as he came here immediately after his graduation from Princeton Theological Seminary. Dr. Gurley was not only a preacher of unusual ability, clear and forceful, solemn and deliberate, but as a man he was possessed of a most genial and winning disposition, which endeared him to his congregation and personal friends, and opened a way for him to the hearts of all he met, in public and in private, on the street and in the home. One who knew Dr. Gurley well, both in this city and elsewhere, has written the following:

''He was a man who knew how to approach all kinds of people, and never failed to impress them, no matter how hardened they might be toward others. People seemed to feel that he understood all about their troubles and could sympathize with, and encourage them better than anyone else. Then he had a fine, deep, musical voice, which he knew well how to use both in preaching and in conversation. Although he had a ready flow of language, it was his habit to write his sermons and deliver them from manuscript.

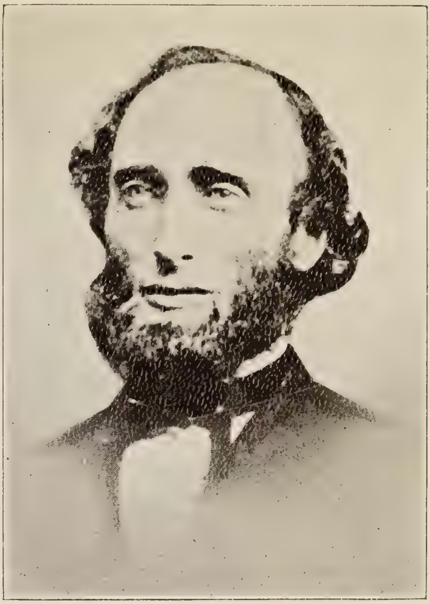
"The congregation, during Dr. Gurley's pastorate, included Governor Samuel Bigger, who was elected to the eldership while Governor of the state, Judges Dewey, Blackford and Sullivan of the Supreme Court, and many of the most prominent public men of the city, and his sermons were especially appreciated by the legal fraternity. The Doctor was indeed a favorite with the public men of the state, and exercised a large influence in laying the foundations of several of our most important charities, the Blind Asylum and Deaf and Dumb Institute both having been started as state institutions, principally as the result of his personal interest and activity in behalf of the afflicted and distressed. He aroused sympathy for the blind by bringing to the city a blind family from Danville, Kentucky, very sweet singers, and having them sing before the legislature. The effect was so great upon the members that an appropriation for the establishment of a school for the blind was the immediate result."

It was in the first year of Dr. Gurley's pastorate that preparations were made for building a new church home, and the corner of Market and Circle streets was agreed upon as the site. The corner-stone was laid October 7, 1841, and the new brick church was dedicated May 6, 1843, and occupied until 1866, when it gave way to the structure on New York and Pennsylvania streets.

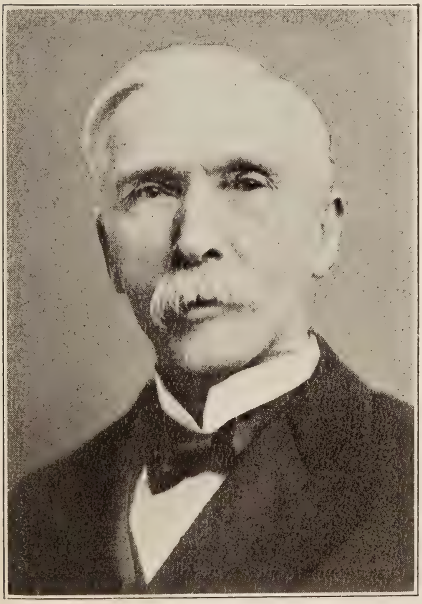
From the pastorate of this church, Dr. Gurley was called to the First Presbyterian Church of Dayton, Ohio, and then to the New York Avenue Presbyterian Church of Washington, D. C., which he served for fifteen years, until his death in 1868. There he built up a large, strong church. President Lincoln was a regular attendant and close friend of the pastor. Mrs. Lincoln had her membership there and the Lincoln pew is marked in the church today. With few exceptions, Sundays found Lincoln in his pew listening intently while Dr. Gurley expounded the Scriptures and the doctrines of Calvin. It was Dr. Gurley who attended the dying President's bedside, made the funeral address in the East Room of the White House, accompanied the family to Spring-

PASTORS OF FIRST PRESBYTERIAN CHURCH

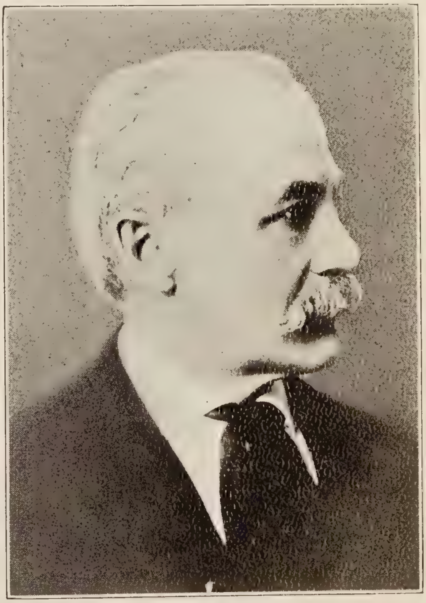
REV. PHINEAS D. GURLEY, D. D.
Dec. 15, 1840—Nov. 28, 1849



REV. J. HOWARD NIXON, D. D.
April 17, 1861—April 14, 1869



REV. JEREMIAH P. E. KUMLER, D. D.
Oct. 1, 1871—Sept. 14, 1875



REV. MYRON W. REED
Oct. 4, 1877—April 1, 1884

field for the burial, and composed the hymn which was sung as the martyred President's body was lowered into the grave.

Dr. Gurley's labors in Washington were not confined to the New York Avenue Church. He founded a mission in another section of the city, and the beautiful new building at Sixteenth and Newton streets in our national capital stands as an enduring monument to his work in that vicinity. From a small beginning in 1866, when he and his assistants started a Sabbath School in a room over a car stable, gathering in the children of the neighborhood, the organization, having developed into a church called the Gurley Memorial, steadily gathered strength through the years. It outgrew successively five different buildings, and, joining recently with a sister church in Washington, the united congregations have just completed and occupied their handsome new church home.

The following is an extract from a tribute to Dr. Gurley written at the time of his death by a fellow pastor in Washington, D. C.:

"The death of Dr. Gurley has not only left sorrow in the hearts of all who knew him, but has made a profound impression upon the churches of all denominations in this city. It could not have been otherwise. For many years he had been one of the leading ministers here, occupying a representative station before the country, pastor of three or four Presidents, Chaplain to Congress, and friend and adviser of many of the first men of the nation. Dr. Gurley was one whose counsel was sought upon many important subjects outside of his religious duties, and he was repeatedly called in to advise confidentially in times of national darkness and danger, when the wisest consideration was demanded. He was very modest and made no boast of these things; but in his quiet and confiding manner, with intimate friends he would narrate with graphic distinctness the scenes through which he had passed. Dr. Gurley was not ambitious. He simply took what the Church gave, and rose as the wave bore him up on its crest. Besides the positions upon Boards and in Theological Seminaries pressed upon him, a number of the most prominent pulpits in the East and West at different times made overtures to him. But in all these things he bore himself with great modesty and humility.

Above all, he sought in all things to be directly led of God, and his closet was his council chamber. From this walk with God there came forth an authoritative air of sincerity, earnestness, and a force of personal conviction that deeply impressed the hearer. The preaching of Dr. Gurley, in slow and stately solemnity, was confined with remarkable closeness to the great essential doctrines of the cross. There was no phrase more frequently upon his lips, as his constant hearers will bear witness, than 'Christ and Him crucified.' This was the theme on which he loved to dwell. His discourses were steeped in the Scriptures, and his hearers were nourished by the sincere milk of the Word. God's blessing naturally followed such preaching and sinners were converted, as well as saints built up in the faith."

Dr. Gurley's death occurred September 30, 1868. Of his immediate family, which consisted of three sons and two daughters, the only survivor is his daughter, Mrs. Emma H. Adams of Washington, D. C., widow of Dr. James Osgood Adams. Another daughter was the wife of Colonel William Anthony Elderkin, U. S. A. It is an eloquent tribute to Dr. Gurley's memory that three of his grandsons are actively engaged in the gospel ministry: the Rev. Melville B. Gurley, Chaplain The Berry Schools, Mt. Berry, Ga.; the Rev. Alvin B. Gurley, Associate Minister Second Presbyterian Church, Phila., Pa; and the Rev. Richard H. Gurley, Rector of St. Martin's Episcopal Church, Radnor, Pa.,—all sons of the late William Brooks Gurley of Washington, D. C.

REV. J. P. E. KUMLER, D. D.

(Taken in part from sketch published in a Pittsburgh paper at the time of his death.)

Dr. Kumler, one of the beloved pastors of the First Church, was installed October 1, 1871, and resigned September 14, 1875, to accept a call to the Third Presbyterian Church of Cincinnati, Ohio.

"Dr. Kumler was born at Lewisburg, Preble County, Ohio, on August 16, 1830. His father's family came from Switzerland, where they were a part of the sturdy, industrious, and virtuous people of that country. They settled in the town of Hamilton, Butler County, Ohio. Many of them were college graduates—lawyers, doctors, Presbyterian ministers, and members of other professions. When the subject of this sketch was twelve years of age the family removed to Millvale, Ohio, where he was educated in the public schools and ''the Institute'' presided over by Dr. Scott, father of the late Benjamin Harrison's first wife. At twenty years of age, when his father's family removed to Oxford, Dr. Kumler entered the Miami University. On graduation in 1853 he went to Lane Theological Seminary at Cincinnati, Ohio, from which he was graduated in May, 1856. In October of that year he was married to Abigail Golding.

''On leaving the theological seminary Dr. Kumler became pastor of the Presbyterian church at Greenville, Ohio. His next charge was the Presbyterian church at Oxford, Ohio, in which his father was an elder. From there he went to the Presbyterian church at Evansville, Indiana, of which the Honorable John B. Foster, afterward Secretary of State, was an elder. Thence he was called to First Church, Indianapolis, of which Benjamin Harrison, afterward President of the United States, was an elder. From Indianapolis, Dr. Kumler went to the Third Church at Cincinnati, Ohio, and from there to the East Liberty Presbyterian Church at Pittsburgh, Pa. During his pastorate at Pittsburgh the East Liberty Church grew from a membership of 533, under his prudent, faithful and powerful ministrations, to 1,309, and he received 1,584 members. On December 30, 1900, Dr. Kumler resigned the pastorate of the East Liberty Church. At the congregational meeting which followed, resolutions were adopted affirming and placing on record the congregation's love and esteem for him and expressing profound sorrow that the weight of years led him to think the work too arduous. The resolutions recalled how he had also endeared himself to the hearts of the people of the community. The Presbyterian Banner in its editorial at the time said: ''No minister has ever done better work in Pittsburgh, and he will carry with him the respect and love of all our people. Such devotion is one of the richest rewards of the ministry and Dr. Kumler has nobly earned it.'' On December 31, 1903, the congregation of the East Liberty Church dedicated the large and splendidly equipped Kumler Memorial Sabbath School building at a cost of $85,000, on which occasion Dr. Kumler participated in the administration of the Lord's Supper. The degree of doctor of divinity was conferred upon Dr. Kumler by Lane Theological Seminary at Cincinnati, and that of doctor of laws by Miami University at Oxford, Ohio.

"One who knew Dr. Kumler well paid him the following tribute: 'It was no ordinary privilege to come into close contact with such a man as he was. His was one of those rare characters for which one's admiration increased just in proportion as one was permitted to look down into his heart and note the springs of action. A warmer or more sympathetic heart never tenanted a human bosom. The uplift of his influence lives beyond the years of a mortal life!' No uncertain note was ever heard from his lips. Eloquent, evangelistic, biblical, and spiritual, his words were blessed abundantly. In addition, during all his ministerial labors his work was marvelously seconded by the untiring and unselfish labor of his noble and consecrated helpmate. Dr. Kumler's death occurred on January 3,1909. He is survived by two daughters, the elder the wife of John B. Wight, at one time a commissioner at Washington for the District of Columbia, and the younger the wife of William M. McKelvy, formerly vice-president of the Standard Oil Company of Pittsburg."

[Copy of original manuscript of the first document relating to Presbyterianism in Indianapolis, which records the election of Trustees of the Presbyterian Society, the adoption of building plans for the Presbyterian Church (later the First Presbyterian), and the election of a committee to organize the Union Sabbath School.]

Presbyterian Church, Trustees' Election, March 22, 1823
Committee to form a Sunday School

At a meeting of a very respectable number of persons contributing to the temporal support of the Presbyterian worship in the County of Marion, held on Saturday the 22d day of March, 1823, at the School House in Indianapolis, pursuant to public notice given by publication two weeks heretofore in numbers 1 and 2 of the Western Censor, and in numbers 48, 49 and 50 of the Ind. Gazette, the two newspapers published in said town,—present, Isaac Coe, Daniel Yandes, Harvey Gregg, James Linton, James Blake, Caleb Scudder, D. B. Wick, Alex. Frazier, John T. Osborn, Hervey Maguire, Douglass McGuire, Samuel Morrow, William New, John E. Baker, H. G. L. Dunlap, K. A. Scudder, S. G. Mitchell, Nathaniel Bolton, John Hays, Noah Leaverton, Jeremiah Johnson, Robert Culberson, Robert Siddill, John Wilken, James Paxton, Joseph Clark, Wilkes Reagan, B. F. Morris, John Packer, George G. Larue, C. Fletcher, Joseph C. Reed, Obed Foote, I. P. Duvall, and James M. Ray;

Whereupon, on motion, Harvey Gregg was appointed Chairman, and James M. Ray, Secretary. Inasmuch as there has been no legal election of Trustees, on motion, the above persons, being a majority of the persons contributing as above, proceeded to the election of five Trustees, to compose a body corporate under the laws of the State of Indiana, approved the first day of January 1820, for the purpose of holding real estate in the County of Marion, on which to erect a building for public worship, and a school house, which election was, on motion, resolved to be taken by ballot. And, thereupon, on canvassing the votes of the above persons, subscribers, the result was that Harvey Gregg, Daniel Yandes, James Blake, Isaac Coe, and William W. Wick were duly elected Trustees of the Presbyterian Society at Indianapolis, *in the County of Marion, Indiana, thirty-five votes having been taken, of which number each of said persons had a majority.*

On motion, Resolved, that the above proceedings be recorded in the Recorder's office of this County, pursuant to law.

H. Gregg, Chairman.

Attest,
J. M. Ray, Secretary.

The Presbyterian Society met, as above, on the 22d day of March, 1823, present, as within mentioned, being thirty-five in number, Harvey Gregg, Chairman, and J. M. Ray, Secretary.

On motion, Resolved, nem. con., Dr. Isaac Coe, Daniel Yandes and James Blake having made known to this meeting now that the most expensive plan, proposed by Dr. Coe, shall be erected, that the said plan be adopted by this meeting; that the Trustees this day elected are by this meeting endued with full power to carry the plan into effect, and are, therefore, acknowledged and constituted payees of the subscription to said plan.

Adjourned, H. Gregg, Chairman.

Attest, J. M. Ray, Secy.

On motion, Resolved, that David C. Proctor, John Hawkins, Isaac Coe, Lismund Basye, John McClung are elected a Committee to draft a constitution to organize a Sunday School, who are to meet here on next Thursday Evening at 4 o'clock.*

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*[It will be noted that, in taking the initiative in the Sunday School movement, the Presbyterians designed from the outset that it should be a co-operative enterprise—a **union** Sunday School—participated in by all the denominations of the place. To this end, they elected only two of their own number to membership on the committee of organization—the Rev. Mr. Proctor, Stated Supply of the Presbyterian Society, and Dr. Isaac Coe. The other three members elected by the Presbyterians to this committee were leaders in their respective denominations—Lismund Basye, a Methodist, the Rev. John McClung, a Campbellite, and John Hawkins, probably a Baptist. The last three named were, of course, not in attendance upon this gathering of Presbyterians, but were appointed by them at this meeting to serve on the committee to form a **union** Sunday School. The call for the first meeting of the Union Sabbath School, which appeared in the issue of the **Indianapolis Gazette** of April 5, 1823, was issued by this committee.]

CHAPTER IX

RECORDS OF THE SESSION OF THE FIRST PRESBYTERIAN CHURCH, INDIANAPOLIS

(From July 5, 1823 to March 29, 1831. These furnish information of value regarding the life of the church during the first eight years of its existence.)

Minutes of the Formation and Proceedings of the Presbyterian Church of Christ at Indianapolis, Indiana.

Indianapolis, July 5, 1823.

In pursuance of public notice, those persons desirous of being formed into a Presbyterian Church, met at 9 o'clock A. M. in a building belonging to Caleb Scudder in which public worship has usually been held.

The Rev. Isaac Reed, a member of the Louisville Presbytery, within whose bounds this place is situated, and the Rev. David C. Proctor, now statedly labouring with this people being present, the Rev. Isaac Reed was designated as moderator and Isaac Coe acted as clerk:

When Isaac Coe and Rebecca Coe his wife, Caleb Scudder, Alexander Frazer, Margaret Walpole, Isabella Kimberly, Mary Baker and Ann Burton respectively produced to the clergymen present, certificates, duly authenticated, of their membership and good standing in the Presbyterian Church in other places; and Jane Duke, Margaret Frazer, Laura Osborn and Mary Scudder, being examined as to their faith in Christ and their knowledge and belief of the doctrines of the Scriptures and satisfactory evidence thereon obtained, as well as of their previous baptism and Christian deportment, were admitted as suitable persons to enjoy the privileges of the church in full communion; Laura Finch Wick,*

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*Laura Finch Wick, wife of Judge William W. Wick, and sister of Judge Fabius M. Finch.

Ann Yandes, Mary Ann Kimberly, who had not been baptized, exhibiting on similar examination like satisfactory evidence, were also deemed fit persons to be received into full communion in the Presbyterian Church after they shall have been baptized. Whereupon the above named persons assented individually to the following articles of profession and covenant, viz:

We believe the Scriptures of the Old and New Testament to be the Word of God and the only infallible rule of faith and practice;

We believe in the doctrines of original sin (depravity) and regeneration by the Holy Spirit;

We rely entirely on the blood and merits of Christ as our ground of acceptance with God;

We believe the sacraments of the New Testament to be baptism and the Lord's Supper; that baptism is to be administered to believers in Christ and to their children, and the Lord's Supper is only to be administered to those who give evidence of a religious experience and make a creditable profession of Christian faith;

We approve of the government and discipline of the Presbyterian Church in these United States;

We now covenant together to live as Christian brethren in fellowship with and watchfulness over each other, submitting ourselves to the orderly administration of government and discipline in this Church, and we promise to sanctify the Sabbath and to be diligent and regular in attendance on the public worship of the Church:

After which the church thus formed was constituted by the moderator with prayer.

At eleven o'clock the Rev. William Martin and the Rev. Ezra H. Day arrived and the church adjourned to attend public worship at the Presbyterian meeting house, now erecting, where, after a sermon by Rev. William Martin, Ann Yandes, Laura Finch Wick, Mary Ann Kimberly, above named, were baptized by the Rev. David C. Proctor, and after the close of the religious services, the church proceeded to elect two ruling elders, when Caleb Scudder and Isaac Coe were duly chosen and on being questioned by the moderator consented to serve in the office to which they were elected.

The succeeding day being Sabbath, the elders thus chosen were during the hours of public worship ordained to their office and the sacrament of the Lord's Supper administered to the church; and Isabella Coddington, having produced a certificate of good standing in the Hopewell Church, was admitted by the session.

On the Monday following, after close of the monthly concert for prayer, it was unanimously resolved that this church request to be taken under the care of the Louisville Presbytery.

Isaac Coe, Clerk. Isaac Reed, Moderator.

OBSERVATIONS ON THE FORMATION AND STATE OF THE PRESBYTERIAN CONGREGATION IN WHICH THIS CHURCH IS FORMED

In October, 1821, the lots on which the town stands were first in part sold and in July preceding the lands around were opened for sale; a few families had, however, settled in and around the town the year previous. August, 1821, the Rev. Mr. Gaines visited the place as a missionary and preached three or four sermons.

May 1822, the Rev. David C. Proctor, from the Connecticut Missionary Society, spent about a week in this place and preached four or five times, and a subscription was circulated to procure half his services for one year from the 1st of October ensuing. About a week or ten days afterwards, the Rev. Mr. Reed, from the Board of Missions, visited this place and preached three or four times.

October 1, 1822, Mr. Proctor returned and $400 or upwards having been subscribed, it was agreed that Mr. Proctor should spend three-fourths of his time for one year with us for what should be collected on the subscription.

March, 1823, a subscription was circulated for building a meeting house* 54 by 34, which was raised the last of May and worship held in it the sixth of July.

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*[This was the first church edifice of any denomination erected in Indianapolis, official action toward its building having been taken as recorded in document opposite page 302.]

October 1, 1823, the time for which the Rev. Mr. Proctor was engaged having expired, the congregation became vacant.

In December or January, the Rev. Mr. Moreland of Kentucky, passing through this place, preached an evening sermon.

February, 1824, the Rev. Isaac Reed visited this place and spent nearly a week—preached several times and baptized 5 children who are entered on the table of baptisms, and administered on the 22nd instant the sacrament of the Lord's Supper.

MINUTES OF THE CHURCH (Continued)

In July, 1823, the church resolved to hold a weekly prayer meeting, to be public and on Wednesday, except the week in which the monthly concert of prayer occurred, when it should be on Saturday and confined to the members of the church. This meeting was continued until about the 1st of October when from sickness and unavoidable absence of many of the members it suffered an interruption until the month of November when it was again resumed and the elders combined with it a course of religious examination, the alternate meetings being devoted to examination on the Scriptures commencing with the New Testament in course and the Confession of Faith, beginning with the Shorter Catechism.

These meetings, about the 1st of May, 1824 were altered to Sabbath afternoon.

September, 1823. The following constitution of a library* for the church was adopted, viz:

The Presbyterian Church at Indianapolis, believing the reading of well chosen religious books eminently calculated to increase Christian knowledge and improve Christian practice, and desiring to place such works more easily within reach of its members, their families and such others as may be disposed to enjoy the benefits thereof, propose forming a library of doctrinal, practical, historical and periodical religious works, and imploring the direction of the Great Head of the Church and His blessing on this attempt to promote the interests of His kingdom, we establish the following regulations, viz:

1. Every person contributing to the library in approved books or money to be entitled to one share for every dollar contributed,

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*See page 407.

which may lie dormant, without expense, or if used, the owner shall contribute twelve and one-half cents in advance for every quarter of a year.

II. Books will be received as presents or on loan. Those presented shall forever continue the property of the church; those on loan shall be returned whenever called for by the owner, and, if injured, the damage made good.

III. The session of the church shall manage the library, prescribe such rules and regulations and purchase such books as they shall deem expedient, and do all other things necessary to be done to promote and carry into effect the object intended.

IV. The session shall have power, and it shall be their duty to grant the use of the library freely to any member of this church whom they shall deem unable to contribute to its funds and who shall conform to such regulations as shall be prescribed for the use thereof.

V. A majority of shareholders who are also members of the Presbyterian Church may alter this constitution.

February 20th, Curtis Mallory and Nancy his wife were received by the session as members of this church on letter from the Congregational Church of Rutland, New York and Ann Lawrence from the Presbyterian Church of Troy, Ohio.

Isaac Coe, Clerk

May 1, 1824. The above entries having been made in the recess of session were this day in meeting of the session approved thereby.

May 29, 1824. Also on the same day the session of the church met and on examination admitted Reid B. Lawrence and Mrs. Christina Pence, persons who had been previously baptized, as members of this church.

Isaac Reed, Moderator.

May 30, 1824. Session met and admitted to membership John Johnson and Jane his wife and Betsy Reddick, his daughter, on certificate from the church of Smyrna, Ohio, Mrs. Phanuel Graham on certificate from the church in McConnelstown, Pa., and Isaac Smock and Rachael his wife on certificate from church of New Providence, Kentucky, after which the sacrament of the Lord's Supper was administered to the church by the Rev. Isaac Reed. On Friday preceding, Joseph Trimble, a licentiate and missionary from the Board of Missions of the General Assembly preached, and on Saturday, Sabbath and Monday. The Rev. Mr. Reed preached on Saturday and Sabbath in the meeting house and on Tuesday at Col. Kimberly's.

Isaac Coe, Clerk.

CHURCH MINUTES (Continued)

The public worship on the Sabbath and the course of examination in the Scriptures and Shorter Catechism were continued until July 9, 1824, by the elders of the church. At that time, the Rev. George Bush*, a licentiate of the Presbytery of New York, arrived from New Jersey and commenced preaching to the congregation.

The circumstances under which Mr. Bush visited us were as follows:

Soon after Mr. Proctor left this congregation in October, 1823, a committee consisting of B. S. Morris, James Blake and Isaac Coe were appointed by the congregation to endeavor to procure preaching for the society. They shortly after their appointment wrote to the Rev. Samuel D. Hoge of Hillsborough, Ohio, desiring him to visit them, but the letter found him at Athens, having lately accepted a professorship in the college at that place. Having learned that he could not be obtained, the Rev. William Martin was requested by letter to visit us, which letter by some miscarriage did not reach him until the April following, and not having heard from him, Rev. Mr. Bush was written to in March, 1824, and arrived July 7, having to favor his settlement here been appointed a missionary to this place by the Board of Missions of the General Assembly, and having ministered to the society until the 6th of September following, the congregation, agreeable to public notice, assembled and having taken the subject into consideration, determined unanimously by ballot that they were desirous of call-

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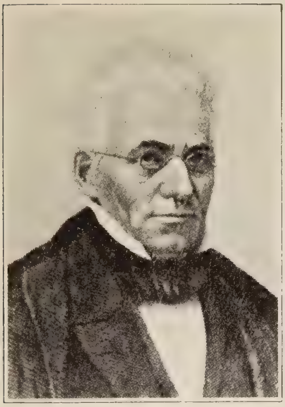
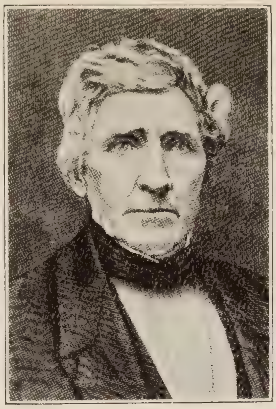
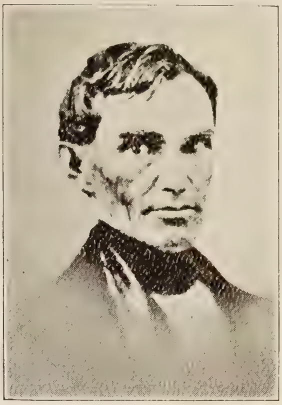
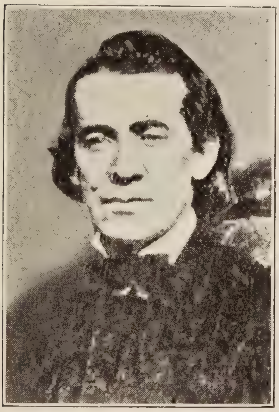
*(Sketch of Rev. George Bush, page 288.)

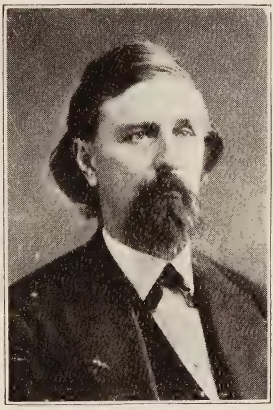
PASTORS AND SUPPLIES OF FIRST PRESBYTERIAN CHURCH

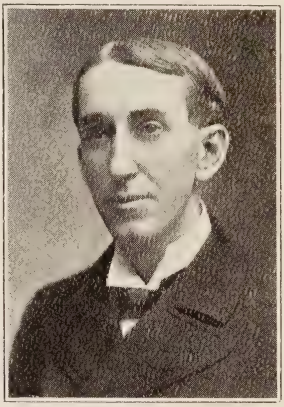

REV. GEORGE BUSH
May 5, 1825-June 22, 1828

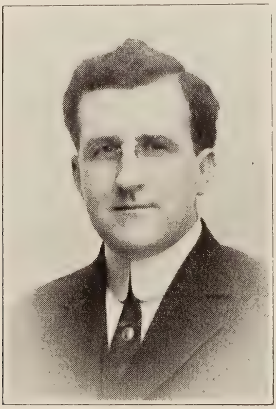

REV. WILLIAM A. HOLLIDAY
Two Years from Feb. 1833


REV. JOHN A. McCLUNG, D. D.
Dec. 31, 1851-Sept. 29, 1855


REV. THOMAS M. CUNNINGHAM, D. D.
May 7, 1857-May, 1860


REV. ROBERT D. HARPER, D. D.
Oct. 19, 1869-Feb. 23, 1871


REV. JOHN W. PARKER
Feb. 27, 1902-Aug. 23, 1902


REV. LOUIS W. SHERWIN, D. D.
June 23, 1912-June 27, 1915

ing Mr. Bush as their pastor, and appointed Daniel Yandes, Obed Foote and Isaac Coe a committee to circulate a subscription for his support. A meeting was appointed to be held at the Presbyterian meeting house on the 18th inst. to prepare a call for him to settle as their pastor, which meeting was accordingly held, of the proceedings of which the following is a copy, viz: "At a meeting of the Presbyterian congregation of Indianapolis, at the schoolroom on Saturday evening, three o'clock P. M., September 18, 1824, pursuant to published notices therefor:

"The Rev. Isaac Reed was called to the chair and James M. Ray appointed secretary. On motion of Dr. Isaac Coe, they proceeded to take a vote whether they would give a call to the Rev. George Bush as pastor of this congregation. On motion the said vote was taken by ballot, which being done, on canvassing the same, it appears that the Rev. George Bush was unanimously invited and called to the pastoral charge of this congregation.

"On motion, Isaac Coe, Caleb Scudder, James Blake, Alex Frazer, William W. Wick and James M. Ray were appointed a committee to sign on behalf of the congregation a call pursuant to the above vote.

"On motion, the said call was entrusted to Mr. Reed's care, and the meeting was adjourned without day.

Attest. Isaac Reed, Moderator of the Meeting
J. M. Ray, Secretary."

The call drawn in the usual form, with an engagement to pay Mr. Bush for his support for the first year commencing with the first of October, 1824, three hundred dollars, and as much more as can be collected for that purpose, was handed by Mr. Reed, the moderator of the meeting, to the Salem Presbytery, and Mr. Bush having obtained his dismissal from the New York Presbytery and put himself under their care, the call was put into his hands and he signifying his acceptance thereof during vacation, the Presbytery was called together by the last moderator, the Rev. Mr. Reed, at Indianapolis the 5th of March, 1825, for his ordination, which accordingly took place at that time in the Court House, the Rev. Mr. Crowe preaching the sermon, Mr. Dickey giving the charge to the pastor-elect, and Mr. Reed to the people, Mr. Johnston and Mr. Young licentiates being also present.

On the 9th of March, Mr. Bush started on a journey to New Jersey and to attend the General Assembly in Philadelphia, and was absent until the 27th of July, following, when he returned with Mrs. Bush whom in his absence he had married, and entered upon the pastoral duties of his station.

The weekly meeting for examination in the scriptures and catechism was discontinued after the 9th of July, 1824, until sometime in the fall, when a regular Bible class was commenced by Mr. Bush and continued until sometime in February, when for the present it was discontinued, and a prayer meeting of the church was commenced to meet every two weeks, which, as well as the Sabbath meeting for public worship, was continued, during Mr. Bush's absence, by the elders.

There were admitted to membership by the church session, the Rev. Isaac Reed, presiding, on the 9th of January, 1825, Nancy McGeorge, on the 5th of March, Elizabeth Morris and Nancy Lester, and by letter on the 5th of March, James Smock and Charity, his wife, and on the 6th, Mrs. Martha Park on examination, and Alice, wife of Hiram Bacon, by letter. The session, which admitted them, was opened and closed by prayer.

Isaac Coe, Clerk.

March 5, 1825.

The session met: Present, George Bush, pastor, Caleb Scudder and Isaac Coe, elders. Constituted with prayer. John Smock, formerly a member of the Methodist Church applied to be admitted as a member of this church, but presented no letter of dismission. The session took the application into consideration and postponed the decision thereon for further consideration and inquiry on circumstances of common fame. Session closed with prayer.

George Bush, Moderator of Session.

Isaac Coe, Clerk.

Sabbath Morning,
September 25, 1825.

The session met at half-past nine o'clock. Present, George Bush pastor, Caleb Scudder and Isaac Coe, elders. Session opened with prayer. Adam Pence applied to unite with this church on examination, and, after some time spent in examination on practical religion, the case was postponed for further examination.

Jane McClung, formerly a member of the Presbyterian Church and afterwards of the New Light, applied to be admitted on examination. The session proceeded to examine her on practical piety and doctrinal knowledge and, being satisfied on the former head, admitted her to occasional communion, but her sentiments not appearing fully to agree with the standard of our Church on the doctrines of election and infant baptism, the decision as to admission to membership was postponed for further consideration on her part, and examination on ours. Mrs. Anna B. Bush,* having presented a regular letter of dismissal from the Presbyterian Church of Morristown, New Jersey, to our church, was received by the session as a member in full communion. Session closed with prayer.

Isaac Coe, Clerk George Bush, Moderator of Session.

Sabbath morning, September 25, the sacrament of the Lord's Supper was administered by the Rev. George Bush, assisted by the Rev. Baynard R. Hall—preparatory lecture and action; sermon by Rev. Mr. Hall.

Isaac Coe, Clerk.

Examined and approved thus far.

Wm. W. Martin, M. S. P.

December 31, 1825.

The session met but no application for admission. James Smock, Charity Smock, Isaac Smock and Rachel Smock dismissed to the church at Greenfield.

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*Wife of Rev. George Bush.

Sabbath, January 1, 1826, the sacrament of the Lord's Supper administered by the Rev. Mr. Bush, our pastor, without assistance.

Isaac Coe, Clerk.

April 1, 1826.

Preparatory lecture by Mr. Bush at 12 M., after which the session met, constituted by prayer. Marquis and —— his wife applied for admission to membership in this church, but on examination, there not being as great evidence of experimental religion as the session could desire, and being previously unacquainted with the exercises of their minds or their Christian walk and conversation, the decision of the session was postponed to give time for further acquaintance. Session closed with prayer.

Isaac Coe, Clerk. George Bush, Moderator.

Sabbath, April 1. The sacrament of the Lord's Supper administered by the Rev. Mr. Bush without assistance.

July 1, 1826.

After a lecture preparatory to the administration of the Lord's Supper, the session met, all the members being present, and was constituted by prayer when Jane McClung, James Duncan and Nancy Leaverton, after examination, were duly admitted members of this church and session was closed by prayer.

George Bush, Moderator.

Isaac Coe, Clerk.

July 2, 1826.

Sacrament of the Lord's Supper was administered by our pastor Rev. Mr. Bush without assistance.

July 21, 1826.

The moderator of the session having learned that various reports charging —— ——, one of the members of this church, with unchristian conduct, are in circulation in this place, convened the session of the church to take the same into serious consideration, and all the members being present, the session was constituted by prayer, after which it was ascertained that it is reported that

—— —— has been guilty of intemperance, the use of profane language, falsehood, and slander; whereupon it was resolved that the moderator and clerk be a committee to wait upon her and learn whether she admits or denies the truth of said charges and report thereon to the session. Meeting closed with prayer.

George Bush, Moderator.

Isaac Coe, Clerk.

July 27, 1826.

The session met on call of the moderator, and all the members being present, was opened with prayer. The committee appointed to wait on Mrs. —— ——, reports that she admits having used the name of the Supreme Being occasionally in a manner which your committee thinks irreverent, for which she expresses sorrow and pleads early habits, and denies the truth of the other charges, particularly intemperance, stating that she very rarely uses any kind of spirituous liquors and only as a medicine. Whereupon, the session appointed the moderator and Mr. Scudder a committee to inquire whether the public reports charging her with the offenses referred to were supported by evidence or were without foundation. Session closed with prayer and adjourned.

Isaac Coe, Clerk.

August , 1826.

Session met on call of moderator, and was opened with prayer, when Lowry Crothers and Mary, his wife, presented a certificate of dismissal in good standing from the Associate Reformed Church at Clear Creek, Warren County, Ohio, dated November 29, 1825 and asked for admission to the privilege of membership in this church, which, on their assenting to the covenant of this church, was granted, and they were received under the watch and care of the fellowship of this church. Session closed with prayer and adjourned.

George Bush, Moderator

Isaac Coe, Clerk.

August 19, 1826.

Session met on call of the moderator and opened by prayer, all the members being present, after which the committee appointed in the case of Mrs. —— reported that on the day of their appointment Mrs. —— handed to the moderator of the session a note which read as follows: "To the elders of the Presbyterian Church,—You may consider me as having withdrawn myself from your church. I shall seek for justice elsewhere against those that persecute me there as soon as I shall find them out." Signed —— ——.

That in consequence of this communication they have made less inquiries on the subject of their appointment than they would otherwise have done; that from the inquiries already made they have not found sufficient evidence to establish the charge of intemperance, and would hope the reports thereon have arisen from mistake.

In support of the charges of falsehood and slander, there is the decided evidence of a member of this church to a case of very aggravated nature, but which is denied by Mrs. ——; and as by the rules of the Presbyterian Church the evidence of one witness is not considered sufficient to establish any charge, the committee would report that evidence sufficient to substantiate the charges made against —— —— by common report has not come to the knowledge of your committee, except so far as relates to the use of irreverent language. But, inasmuch as the impression that some of the charges are true, is believed generally to prevail, and which is strengthened by her refusal to submit to the investigation, and as she on her part has renounced all connection with this church in a temper which seems little disposed to submit to Christian discipline, your committee believes that the unity and peace of the church would be promoted by her dismissal.

Whereupon, resolved that —— —— be at her own request dismissed from the watch and care of this church under charges which have not yet been tried; that she be excluded from church fellowship with its members and participation in its ordinances, with the prayer of the session that if she truly belongs to the Lord's people she may by the influence of His Spirit be reclaimed and brought to repentance for any sins she may have committed, and if she be one who has unworthily assumed the Christian name that she may be brought to see her aggravated and awful state of condemnation and be converted to God and that at her request a copy of the minutes of the proceedings of the session relative to her case be furnished her, attested by the moderator and clerk.

Meeting closed with prayer.

George Bush, Moderator.

Examined and approved thus far.

Samuel F. Scott, Mod.

Presbytery, by which this examination was made, held at Vincennes, October 16, 1826. Moderator, Samuel T. Scott. Temporary Clerk, B. R. Hall.

SESSIONAL REPORT FOR 1826

Communicants	
Total in Communion per last Report	27
Members since added on Examination	3
Members since added on Certificate	7
Died	0
Dismissed	4
Suspended	0
Total now in Communion	33
Baptisms	
Adults	0
Infants	11
Total	11
Collections	
For Commissioners Funds	5.00
For Presbytery	3.50

Indianapolis, Oct. 6, 1826

George Bush, Mod. Session.

November 5, 1826.

Session met and was constituted with prayer, when Mrs. Margaret Gray and Mrs. Nancy Hayes were examined and admitted as members of this church. Mrs. Gray had been formerly a member of the Presbyterian Church in Cynthiana, Kentucky, but having left there without a letter, and being moreover far advanced in life, and not well able to write on for a regular certificate, and that church, moreover being at this time nearly extinct, it was thought best that she be received by examination. Also received by letter Ebenezer Sharpe and Eliza his wife, from the Presbyterian Church in Paris, Kentucky, where Mr. Sharpe recently held the office of elder. Adjourned.

Geo. Bush, Mod.

November 6, 1826.

Sacrament was administered this day. Sermon by the pastor who was assisted in the other parts of the service by Rev. James Duncan.

November 22, 1826.

Pursuant to a previous notice, the members of the church convened this evening at the house of Dr. Coe for the purpose of electing an elder, and if deemed expedient, one or more deacons. After some conversation, it was unanimously resolved that the present number of the session should be increased. The only candidate proposed was Mr. Ebenezer Sharpe, who was nominated and duly elected to that office by the consent of the church. Upon being informed of his election, and requested to accept the office, seeing he was dismissed to us as an actual elder of the Presbyterian Church, Mr. Sharpe chose to defer complying with the invitation of the church, for the present—until further space should be allowed for more intimate acquaintance, and until the election should be publicly announced. Thereupon, it was resolved to defer any further progress in the business for the present.

After meeting, session met and was constituted with prayer, all the members present, together with Mr. Sharpe, when they proceeded to consider the case of Mrs. Reddick, a member of the church, who had withdrawn from our connection and joined the Methodists without acquainting us with her intentions, or obtaining a letter of dismission. Whereupon resolved that as her conduct had probably proceeded in great measure from ignorance of the rule and order of our church, the member of the session who may first have the opportunity to see her be required to converse with her on the rash step she has taken and by counsel and admonition endeavor to reclaim her to a sense of the impropriety of her conduct, and of her present duty. Session then proceeded to consider the expediency of adopting some plan in order to render our monthly concerts more interesting, more profitable and more numerously attended. A method thought likely to insure the object was proposed and adopted. Also it was resolved to have a collection taken up on that evening and to devote it to the cause of Foreign Missions. Adjourned.

Geo. Bush, Mod.

January 3, 1827.

Session met this evening and constituted with prayer. All the members present. Mr. Alexander Wilson and wife applied for admission and were examined. Whereupon, session being satisfied with the examination of Mr. Wilson, decided to admit him to the privilege of membership. Mrs. W. not having given all that evidence that could be wished, though in many respects highly gratifying, of thorough acquaintance with her own heart and with the system of Scripture doctrine, it was thought best to postpone her admission at the present time but to recommend her to embrace another opportunity to come before the session for further conversation. Adjourned with prayer.

Geo. Bush, Mod.

January 26, 1827.

Session met on call of moderator. All the members present, together with Mr. Sharpe. Opened with prayer. A letter was presented by Mr. —— ——, certifying his membership and standing in the Presbyterian Church at Dunlapsville in this state. As the letter, however, did not on the face of it purport to have been given in the name of the session, and so appeared informal, and as from our own knowledge his conduct recently had not been altogether regular, it was adjudged proper, if he were recived at all, that it should be by personal examination; and a time was fixed for that purpose.

It having been ascertained that the children of one of the members of this church have in two cases recently attended a dancing party in this place, resolved thereupon that Mr. Bush be requested to visit and converse with, and if necessary, admonish that member in the name of the session on the impropriety of her conduct. Application was made by Miss Alma Coe for admission and upon examination she was received as a member of the church. After some discussion on the subject of the church's duty in regard to the baptized children, it was resolved in a special manner to implore Divine direction on our next day of fasting and prayer. Adjourned with prayer.

Geo. Bush, Mod.

February 3, 1827.

Session met and was opened with prayer. All the members present. Examined and admitted Mrs. Negley, daughter of Mr. Johnson, a member. Adjourned.

Geo. Bush, Mod.

February 8, 1827.

The church according to previous notice, met this evening and proceeded to consider the expediency of enlarging the present number of our session. Whereupon, it was resolved to elect two new members. The church then proceeded to the election when Mr. John G. Brown and Mr. John Johnson were chosen. It was then resolved that public notice of the election should be given next Lord's Day and that Saturday, the 24th inst. should be fixed upon as the time for their being solemnly set apart to that office, together with Mr. Sharpe, who had been previously elected. This time was afterwards altered to the third Sabbath of this month.

February 10, 1827.

Session met pursuant to appointment and was constituted with prayer. All the members present, together with Rev. Mr. Johnston of Madison. The following persons presented themselves and were severally examined, viz: Robert Goudy and Jane, his wife, John E. Baker, Noah Leaverton, Margaret Bull and Cheney Lively, a colored woman; of these all were admitted excepting Mr.

—— and Mr. —— whose conduct having recently been such as would be highly discreditable to the cause of religion if witnessed in a professor, it was deemed expedient to defer any further consideration of their cases until a longer time is allowed to the session to judge of the sincerity of their repentance and of their perseverance in new obedience. Adjourned with prayer.

Geo. Bush, Mod.

February 11, 1827.

The sacrament of the Lord's Supper was administered this day. The pastor assisted by the Rev. Mr. Johnston of Madison. Two of the recent members, Margaret Bull and Cheney Lively, baptized. Thursday, the 1st inst., was observed as a day of humiliation, fasting and prayer, we hope with some benefits.

February 18, 1827.

Sabbath, according to previous notice given, the following persons, elders-elect, were this day solemnly set apart to their office in the presence of the congregation, after a sermon suited to the occasion, viz., Ebenezer Sharpe, John G. Brown and John Johnson.

March 4, 1827.

Sabbath, the ordinance of baptism was this day administered to Henry Isaac Coe, Louisa Hayes, Lucinda Hayes, Aletta Hayes, and William Goudy. A sermon was preached suitable to the occasion.

March 8, 1827.

The session met this evening after church meeting. Members present, Mr. Bush, Dr. Coe, Mr. Scudder and Mr. Brown. A letter was presented from the session of the church in Hillsboro, Ohio by Mr. Nathan Pike, certifying his membership and his wife's in that church, together with their standing. They were received into connection with this church. After some conversation held on the subject of instituting a course of catechetical instruction for the baptized children of the church, agreed to defer the subject till another occasion. Adjourned with prayer.

Geo. Bush, Mod.

April 7, 1827.

Session met this day after preparatory lecture and was opened by prayer. Present: Mr. Bush, Dr. Coe, Mr. Sharpe, Mr. Brown and Mr. Johnson. Mr. Robert Goudy, upon examination, having given satisfaction to the session as to his past conduct, was admitted a member of the church. On examination also Eveline Baker was admitted. Closed with prayer.

Geo. Bush, Mod.

April 8, 1827.

The session met this morning, being communion Sabbath and being opened in the usual way, admitted on examination Mrs. —— Pierce to membership in this church,—the assistance of Rev. David Merrill enjoyed in the sacramental services. Adjourned.

Geo. Bush, Mod.

(Minute Misplaced)

June 9, 1827.

Session met at the school room. Present: Rev. John McFarland, of Paris, Kentucky, now supplying this church in the absence of the pastor, E. Sharpe, C. Scudder, J. G. Brown and I. Coe, elders. Meeting opened with prayer, when session proceeded to take into consideration a charge founded on common fame that —— ——, a member of this church, has been seen intoxicated with spirituous liquor, and that he has continued in that state for one or more days, and he having been notified of said report and of the meeting of the session to take the same into consideration, attended and having been questioned thereon confessed that he had lately become somewhat intoxicated at one time, but stated that it is the only time of his having been so since being a member of this church; that he repents of the sin he has committed, has since that time entirely abstained from the use of spirituous liquors, and that it is his intention by the Grace of God to continue so to do. Whereupon, resolved that the further consideration of this subject be postponed for further inquiry. Meeting closed with prayer.

Isaac Coe, Clerk.

June 21, 1827.

Session met at the house of J. G. Brown. Present: Rev. J. McFarland, moderator, E. Sharpe, J. G. Brown and Isaac Coe, elders. Session opened with prayer, when the deferred case of —— — —was taken up and no evidence having been adduced to prove more than one case of intoxication, the one which he had confessed, the session resolved that, inasmuch as he while a professing Christian, a member of a sister church, had frequently fallen into the same sin, for which he had on his admission into this church expressed his deep repentance and resolution, with Divine aid, to avoid the like offense in future, that therefore he be suspended from partaking of the Sacrament of the Lord's Supper in this church until the sincerity of his repentance be manifested; and, inasmuch as his sin was publicly committed, that the notice of his suspension be publicly given from the pulpit on the next Lord's Day. Adjourned.

Isaac Coe, Clerk.

June 23, 1827.

The session met at the meeting-house after a lecture preparatory to communion. Present: Rev. John McFarland, Mod., E. Sharpe, J. G. Brown and I. Coe, elders. Meeting opened with prayer, when on examination Mr. Jesse Blake and Mrs. Sidney Bates were admitted as members of this church; but, inasmuch as Mrs. Bates had formerly been a member of the Methodist Church, it was recommended that she bring a letter if they are willing to grant the same, of her having been in good standing when she left their communion, and of her regular dismission therefrom. Closed with prayer.

Isaac Coe, Clerk.

October 31, 1827.

The session of the church met on call of the moderator. Present: Rev. Geo. Bush, E. Sharpe, J. G. Brown, C. Scudder and I. Coe. Session constituted with prayer, when —— —— who was suspended for intemperance appeared before the session and still expressing his repentance for the sin he had committed and stating that since his suspension he had entirely abstained from the use of spirituous liquors, the session deferred the consideration of the subject for further inquiry and deliberation until the next meeting. Closed with prayer.

Isaac Coe, Clerk.

December 1, 1827.

Session met—all the members present; opened with prayer, when the case of —— —— being again brought before them and satisfactory evidence having been afforded of his repentance and of his resolution with the help of God to abstain from similar conduct ever after, the session proceeded to restore him to the privilege of regular standing and full communion in the church. Ordered, moreover, that public notice be given from the pulpit next Sabbath of the removal of this suspension. Closed with prayer.

Geo. Bush, Mod.

February 2, 1828.

Session met and was opened with prayer. Members all present. The following persons then proposed themselves as candidates for admission to this church, and after due examination were admitted as members—Mrs. Georgiana Dunlap, Mrs. Nancy Blair, Mr. John Negley and Master Ensley Goudy. Closed with prayer.

Geo. Bush, Mod.

February 3, 1828.

Sacrament administered this day by the pastor without assistance.

February 25, 1828.

A communication was received by the lay elders from their pastor the Rev. George Bush, in consequence of which the following proceedings were had, viz:

February 25, 1828.

The session met at the school room in the Presbyterian Meeting-house. Present: Ebenezer Sharpe, Caleb Scudder, John G. Brown, Isaac Coe. John G. Brown was chosen chairman, and Isaac Coe, secretary, and the meeting was opened with prayer, after which a communication from their pastor, marked No. 1, was read which contained the three following propositions as the terms on which he is willing to continue to labor with us, viz., 1st: That the male members of the church have the privilege (as they have he conceives no doubt the right) to be present at all meetings of the session to transact business concerning the spiritual interests of the church, such as the admission and discipline of members and choice of officers, but not to have the right to vote, or without permission to speak. 2nd: That the session give their full consent and hearty concurrence in what he conceives his permission from a higher source to talk, write, publish and preach relative to the constitution, laws and order of church, whatever, whenever, wheresoever and in what way so ever he might deem proper. 3rd: That the session should guarantee him $300 for three-fourths of his time for one year.

Whereupon resolved that in order to obtain more full information on these as well as other points which have been a subject of discussion, the following note, signed by the members of session present, be presented to our pastor and his answer requested, which note is as follows, viz:

Indianapolis, Feb'y 25, 1828.

Rev. and Dear Brother,—

The session having met and read the propositions by you submitted to them this day and desirous before considering the same that a full and fair understanding should be had on all those points which have formerly been subjects of discussion between us, would respectfully enquire:

1. Whether that form which you have submitted for the internal government of this church is perfectly satisfactory to yourself so that no further alterations will be attempted.

2nd. Whether you are satisfied that yourself and the church under your charge should continue to preserve that relation with respect to Presbytery, Synod and the General Assembly, prescribed by the constitution of the Presbyterian Church.

3rd. Whether the approbation you request in the 2nd proposition to your talking, writing, publishing and preaching on the subject of church government intends our consent that you may advance any sentiments calculated to weaken the confidence of the church in the belief that the Presbyterian form of church government is consistent with Scripture, any further than as contained in your first proposition.

4th: Whether our agreement to the proposition to become bound for $300 a year for three-fourths of your time is indispensable to your continuance and whether, if agreed to, you would devote the whole of that portion of your time to the duties of the pastoral office in this congregation.

We are, dear Sir
Your brethren, etc.
E. Sharpe
John G. Brown
Isaac Coe
Caleb Scudder

When after closing with prayer the meeting was adjourned, sine die,
John G. Brown, Chairman
Isaac Coe, Secretary

February 28, 1828.

The session met, present: E. Sharpe, J. G. Brown, I. Coe and C. Scudder, when John G. Brown was chosen chairman and Isaac Coe, secretary and the meeting opened with prayer.

A communication from the Rev. George Bush in answer to the inquiries of the session at their last meeting was read and is marked No. 2.

The substance of which is:

First, that he does not at present contemplate any other alterations in the internal government of this church than those proposed, except such as we would agree to if we cordially and from conviction acceded to those he had proposed.

Second, that he was not satisfied that he or the church under his charge should preserve any relation to Presbytery etc., but that warranted by the Word of God; but what that relation is, he had as yet had no opportunity of explaining as he wished.

Third, that the ultimate consequences of his views when carried into practice would go to modify at least our relation to the general body but that he had forborne to mention this in his first communication, intending to bear with the present state of things until by preaching, writing, etc., he might be able to satisfy us of the soundness of his views; and then it would be time to advance further in the way of reform.

Fourth, that the guaranteeing of his salary by the session he considered as indispensable, a sine qua non; that until he knew more definitely what was intended by devoting the whole of his time to pastoral labors, he could say no more than that he should endeavor to do his duty in which he thought he had not been grossly deficient and that if we would do our duty, he would affirm that depending on divine aid he would do his. Whereupon, resolved that before taking the propositions of our pastor into consideration it is important to know what alteration in the government of our church and its relation to others they are intended eventually to introduce, and that the following note be sent him:

Indianapolis, February 28, 1828.

Rev. and dear Brother,—

Before deciding on the propositions submitted to our consideration, we are still desirous that you should explain more definitely your views of ''what relation according to the word of God, yourself and the church under your care ought to sustain to Presbytery, Synod, and General Assembly'' and what modifications of our existing relations the ultimate consequences of your views when carried into practice would lead you to propose, after you should have been able by preaching, writing, etc., to make out to our satisfaction the truth and soundness of your views. We are, dear brother,

Affectionately yours,
E. Sharpe
Isaac Coe
John G. Brown
C. Scudder.

When the meeting was adjourned and closed with prayer.

John G. Brown, Chairman
Isaac Coe, Secretary

March 4, 1828.

The members of the session met in the school room in the Presbyterian Church. Present, E. Sharpe, John G. Brown, and Isaac Coe, when J. G. Brown, being chosen chairman, Isaac Coe, secretary, the meeting opened with prayer. The session took into consideration a communication from their pastor of March 3rd, marked No. 3. being an answer to their inquiries at the last meeting and which is in substance:

First, that he believes there is but one Catholic Church and that all distinct organizations as Episcopal, Baptist, Presbyterian, etc., are a sinful rending of Christ's one body.

Second, that Christ Jesus is not only spiritually, but also ecclesiastically the only head of His Church to the exclusion of any visible head in any shape whatever, and that all appeals from the Presbytery of a single church requiring an authoritative decision are to be made directly and immediately to Him.

Third, that every individual church, properly constituted, is entirely competent to the final decision of whatever cases of discipline may occur among them.

Fourth, that the Word of God is a full, sure and all sufficient guide as to every matter of duty or doctrine that may ever come to be considered by such a society and that they are so bound to regard it, but that special aid may be received from the systems of discipline founded on experience.

Fifth, that it is proper that individual churches hold such communion and correspondence with each other for promoting the interests of truth and godliness, fostering congregations, calling, ordaining and removing ministers and judging of matters of doctrine and discipline as may be consistent with the inherent essential and inalienable right of every properly organized church of Christ, to manage and determine its own affairs.

Sixth, the specific changes he would propose in our present relations would be such as would flow from these principles of which we were as competent to judge as himself. That he had formed no scheme, because our future conduct in relation to Presbytery, Synod, etc., would depend on the manner in which they should regard us; that he would be desirous of remaining connected with these bodies, but could not unite in any act which should recognize their rights to *control* the doings of our society; and that if we could not remain in their connection on these terms, the sin of separation would lie on those who by their human impositions forced us to it.

The session also proceeded to take into consideration the preceding communications, marked No. 1 and 2 and also one furnished by him to the session something more than a year since, marked No. 4, which is as follows, viz:

Church Government

1. I conceive there is one Catholic Church made up of all those in heaven and on the earth who are born of the Spirit, and this church may be considered as invisible as it is not to be seen till Christ appears; yet everyone that is a proper object of Christian brotherly love is a visible member of this church and is to us in that church by the law of Christ and as such has a right to baptism, wherein we are all baptized into that one body, but many such prove in the end to have been no real members of that body though they were visible members of it.

There is also a church consisting of the visible members of the above mentioned heavenly church, visibly joined together in the profession of the Christian faith, hope and charity, and assembling together in one place to eat of the Lord's supper and to observe all Christ's institutions; and in every such visible church, the aforesaid mystical church is shown forth and represented to us. It is not clear that there is any other visible church besides this on the earth. I cannot, therefore, at the present time agree to the definition of the church given in the Confession, as it would seem to exclude all who have not made a profession, though they may still belong to the spiritual body of Christ.

2. The great objection I have to the Presbyterian scheme lies in this, that it holds forth a vast visible body which is said to be in the order of nature prior to the single or particular

churches and is endowed in its collective capacity with jurisdiction over the component parts. I object to it because I do not find Scripture warrant for such a body and because moreover I perceive it is precisely on this foundation that the kingdom of antichrist was erected, for if the united body of Christ be considered as visible, it will naturally lead to a visible head, the fountain of church power; and whether this be in the shape of the Pope or the General Assembly, the principle is the same and for aught I can see the consequences will be likely to be the same. Both are opposed to the supreme headship of Christ. Not but that the Presbyterian system may be carried on for a length of time without any very great abuses, but I conceive the tendency is such as I have intimated.

3. I hold to associations of churches and pastors for purposes of mutual edification and co-operation in advancing the interests of truth and godliness. But I object to their being regarded as stated tribunals and would abolish such terms as courts, judicatories, etc., as tending insensibly to beget wrong ideas of the true nature of Christ's servants, neither would I have them organized into several grades.

4. I object to that feature of the confession which insists so strenuously on complete uniformity in this respect, nor does it appear to be consistent with other parts of the scheme as may be shown.

5. It appears to me that the Presbyterian view of the visible church leads to great laxness in the admission of members, this right of admission not being grounded upon the evidence of the reality of conversion, but upon a profession of it.

6. As to a single church, I hold that the government is vested in the proper officers of the church which are elders and deacons, although I consider it the duty of the whole church to judge of every important business in the church, and that every affair of moment should be done with their knowledge and concurrence and generally in their presence.

7. I hold that in every rightly organized church there should be a plurality of elders; that these constitute what is properly called the eldership or presbytery of a church, which I consider

is all the presbytery spoken of in the Scriptures; these elders I regard as all pastors, whose duty it is to feed the flock of Christ and rule in it by His word, not lording it over God's heritage but being ensamples that they are all of equal authority—that they are all equally the clergy, that the title "lay elder" is improper —that although the office is essentially the same, yet there are different departments, among which laboring in the word and doctrine is the principal and entitles the incumbent to pecuniary support, though cases might occur in which even all the elders in a church might properly receive maintenance from the church. All that is here asserted, I conceive, may be fairly proved from the Word of God and also that the practices and notions now prevalent respecting the elder's office may be traced to the ambition of the clergy.

8. I hold that ordination confers no office power whatever, but merely recognizes such power or character already conferred by the Holy Ghost. Hence the presbytery of a single church might lawfully ordain an elder without the concurrence of any other person, although I would esteem it most prudent and becoming whenever it was practicable to obtain such concurrence.

Whereupon Resolved: 1. That so far as we understand the views of our pastor, the Rev. George Bush, relative to church government, we cannot approve them as a whole as being either scriptural or expedient.

2. That believing the Presbyterian form of church government to be most conformable in its institutions, to the word of God of any in existence and best calculated in its effects to promote the peace, purity and edification of the Church of Christ, we cannot consent to abandon it for any other, much less for one which we believe not warranted by Scripture and untried in practice.

3. That however serious the consideration of dissolving the endearing connection between pastor and people, we feel it to be a solemn duty to God and His Church not to use our influence to continue the relation now subsisting between our pastor and this people if it can be done only on the terms he has proposed.

4. That we will submit our views to the members of this

church for their consideration and to the Presbytery under whose care we are, for their advice and direction.

5. That the following note, signed by the members, be addressed to our pastor in order to ascertain whether we fully understand his views on some of the principal points of his system, viz:

March 4, 1828.

Rev. and Dear Brother:—

From the length of time your views have been a subject of discussion between yourself and the other members of the session, it would indeed seem that we ought to have been sufficiently acquainted therewith without the necessity of repeated applications for further information. But you will recollect that although the general principles of your system have been often investigated and have been furnished us in writing more than a year since, still no definite system of church government founded thereon has been submitted to our consideration, and we conceived it to be our duty to endeavor to understand your system as it would appear when carried into practice and after your observation that "you had as yet had no opportunity to explain it as you wished," we felt the more desirous you should explain it in such a manner as to leave no doubt of its being clearly understood; this we hope will be considered a reasonable apology for our repeated application for further explanation.

The more prominent parts of your system as gathered from your several communications appear to be if we understand them:

1. That the whole and inalienable government of every individual church is in the session, composed of its elders, from whose decision there is no appeal to any tribunal on earth.

2. Appeals "requiring an authoritative decision are to be made from the decision of church sessions directly and immediately to the Lord Jesus Christ, on the ground that He has promised to be with them by His spirit." But how such appeals are to be prosecuted by the aggrieved party so as to obtain the reversal of an improper decision in any particular case, we have not been informed.

3. That the male members of the church have the right to be present but not to vote in all meetings of the session to transact the business of the church, such as the admission or discipline of members or the choice of officers.

4. That in every church there ought to be a plurality of elders, who are all equal in authority, all pastors and all equally the clergy, yet that there are different departments among which laboring in word and doctrine is the principal and entitles the incumbent to support.

5. That ordination confers no office or power whatever, but only recognizes such office or character already conferred by the Holy Ghost. But how without inspiration a session shall ascertain on whom such character or office has been conferred by the Holy Ghost, we are not informed.

6. That the elder who labors in word and doctrine has leave and permission from a higher authority to talk, write, publish or preach in relation to the constitution, laws and order of the church, whatever, whenever, wheresoever and in what way so ever he may judge proper, notwithstanding the session may believe the doctrine he teaches to be unscriptural and destructive of the peace or even existence of the church; that the session are conscientiously bound even while pursuing this course to guarantee to him an adequate support.

If in any of these particulars we have misunderstood your system, we shall thankfully receive such explanations as will correct that misunderstanding.

But if we have not, we freely and candidly say that with the views we now have both of scriptural truth and expediency in practice, we cannot adopt them, but will submit them to the consideration of that church whose officers we are and that Presbytery under whose care the Lord in His providence has placed us.

E. Sharpe, I. Coe,
John G. Brown, C. Scudder.

After which the meeting adjourned and was closed with prayer.
Isaac Coe, Secretary. John G. Brown, Chairman.

March 10, 1828.

Session met in the school room of the Presbyterian meeting house; present, Caleb Scudder, John G. Brown, Ebenezer Sharpe and Isaac Coe, when John G. Brown was chosen chairman and Isaac Coe secretary, and the meeting having been opened with prayer, proceeded to read and consider a communication of this date from their pastor in answer to ours of the last meeting which is marked No. 5 and is in substance as follows, viz:

1. That although he does not allow of appeals to an authoritative tribunal, yet he approves of associations of churches to whom as arbitrators or referees, cases both of doctrine and discipline may be submitted.

2. That he will state the true procedure to obtain a reversal of an improper decision by church session in a direct appeal to Jesus Christ, whenever we will state how such an appeal is to be prosecuted from the decision of the General Assembly.

3. That his belief is that the whole church, male and female, have the right to be present at all meetings of the session and that the concurrence of the majority of the church ought to be had in every determination of the session.

4. That we have stated his views correctly respecting the plurality, equality, pastoral and clerical character of the elders.

5. That the session can as easily in ordaining elders determine whether they are called by the Holy Ghost, as a presbytery, but that it is not necessary to know infallibly, and that to a call from the Holy Ghost he would add a call or election by the people.

6. That his proposition to us to guarantee his salary was not one of his general principles but a specific condition in the items of his agreement with this particular church.

In answer to which the session addressed him the following note:

Indianapolis, March 10, 1828.

Rev. and Dear Brother:—

You are aware that we have found no little difficulty in learning your views of church government, and the object of the summary submitted to your examination was to ascertain whether we really understood them or not, which we feel the more necessary when about to submit them to the consideration of the church and are sorry your last communication has not lessened our difficulties.

That part of your first point which assumes as your view that the government of every church is in its elders you admit, and in your previous communication say that every appeal from the presbytery of a single church is to the Lord Jesus Christ, and in your first communication: "I desire no further deviation from the common Presbyterian practice than that all the brethren should have the privilege, as they no doubt have the right, to be present at all meetings of the session" etc. "My view is that they should not be allowed to vote, but that the male members upon leave granted by the elders be permitted to speak." In your last you say, "I believe the whole church has the right (of being present), male and female, and although perfect unanimity is not, perhaps, in ordinary cases to be expected, yet the concurrence of the majority ought always to be had in every determination of the session." This last view, we conceive, gives no more authority in the government of the church to an elder than to any other member, and if it can be reconciled with the preceding ones, we confess ourselves unable to do it, or to devise any way by which the session can be certain of the concurrence of the majority of the church in any case, if they be not allowed to vote and only the male members to speak.

And further, if it be the "inherent essential and inalienable right of every properly constituted church of Christ to manage and determine its own affairs" we cannot conceive how it can give that inalienable right to an association even by arbitration or reference.

In saying that Christ Jesus is ecclesiastically the head of His Church and that all appeals from the presbytery of a single church are to be made directly and immediately to him on the ground that He has promised to be with them by His Spirit, we did suppose you meant something on the subject on which you were treating, the government of the Church on earth, and when we shall say the same of appeals from the decisions of the General Assembly, you may consider them parallel cases, and not before.

Nor in the ordination of elders is the case, we think, at all parallel between those who consider ordination as being the appointed way of conferring office, and yourself who consider it as conferring none.

In the one case the church is bound to hear and obey those and those only who are ordained. In the other, as we conceive, not to regard ordination at all but each individual is for himself to judge whether the office has been conferred by the Holy Ghost.

When in your first communication you observe, ''In making this a condition (the guarantee of the salary) I am governed by the following firm conviction: that the constituted heads of this church do esteem it in the sight of God and in view of the spiritual wants of the people deeply important that the preaching of the gospel be maintained among them, it is equally important that a reasonable compensation be secured to the preacher and they need not fear to take the responsibility upon them, seeing the cause is the Lord's.'' This we consider to be equivalent to telling us it was our duty to do it, and we would be far from supposing you would say that would be our duty in this case, which would not be the duty of others in similar cases; hence, we inferred it was with you a general principle.

But the main difficulty under this head you have left unexplained, viz: on what ground the preaching elders should control all the rest (they being of equal authority) as to the doctrine to be taught on church order.

In concluding, we repeat that we have had no other object in our frequent inquiries than to obtain a plain, full and concise view of the changes which now or hereafter you would propose to introduce into our order of church government to induce you to remain and continue to labor with us and if these views can be laid before the church in such a plain manner that no mistake can arise, it will give much pleasure to your brethren in the Lord;

E. Sharpe
I. Coe
J. G. Brown
C. Scudder

after which the meeting was adjourned sine die and closed with prayer.

J. G. Brown, Chairman,
I. Coe, Secretary.

CHURCH MEETING

At a meeting of the members of the Presbyterian Church in Indianapolis, March 10, 1828, in the school room of the Presbyterian meeting house, pursuant to previous notice, to take into consideration the several communications which have been received by the session from their pastor, the Rev. George Bush, stating the terms which he will require as the condition of his continuing to be the pastor of the congregation:

On motion, John G. Brown was chosen chairman and Caleb Scudder secretary, and the meeting was opened with prayer by the Rev. George Bush.

The several communications which had been received from Mr. Bush by the session were laid before the meeting, and on motion were read by Isaac Coe, of which No. 1, 2, 3 and 5 had been received on or since the 25th ult, but No. 4 more than a year since, and Mr. Bush objected to its being read, on the ground that his views had been altered on some points since it had been written, but on its being handed him for inspection, he stated that it correctly gave his views on all the points therein named, except that in the last article he would, to the power or character conferred by the Holy Ghost, add a call or election by the people. Mr. Sharpe arose and stated to the church that for more than a year the views of Mr. Bush had been a subject of discussion between him and the session; that the session had carefully and prayerfully examined them and the arguments and Scriptures he had adduced in their support, and were more and more convinced that they were unscriptural, and that the form of government established in the Presbyterian Church was warranted by scriptural authority; that they could not, therefore, adopt his views but had been willing to bear with them so long as he made no attempt to influence the church and congregation thereby; that he had often entreated him to let the subject rest, and warned him that its agitation would be likely to divide and ruin the church.

Dr. Coe, in explanation of the course pursued by the session, and the necessity of now bringing it before the church, stated that after the call from this congregation had been accepted by Mr. Bush, and before his ordination, he learned his objections to the Presbyterian form of church government, and had many discussions with him thereon in which he found his opposition thereto so great that he frankly told him with such views he did not think he (Mr. Bush) ought to take ordination in the Presbyterian Church; that he had, for more than three years been much tried with Mr. Bush's hostility to our form of church government, but had hoped that he would at length see what he (Coe) conceived to be the unscriptural character and impracticable nature of his views and was therefore willing to bear with them so long as he made no attempt to introduce them into practice. But, having heard him, in the early part of December, 1826, state on the Sabbath from the pulpit that there was not a shadow of authority in the Scriptures for any government beyond the bounds of a single church, from whose decisions there was no appeal but to the court of heaven; and, after conversing with Mr. Bush and receiving no assurance that a similar course would not be pursued in future, and believing it his intention gradually to alienate the church and society from the Presbyterian form of church government, he felt it his duty to bring the subject before the session. After many meetings had with Mr. Bush for its discussion, in which he uniformly refused to pledge himself not to preach against Presbyterianism, or not to endeavor privately to influence the members of the church and congregation to adopt his views, but insisted that the subscription should be taken up for his support the ensuing year without any stipulation on the subject himself, finally, before taking up any subscription, the members of session addressed him a note in substance that in any future sums they might subscribe for his support they should consider themselves bound to pay only in case he abstained from attempting either publicly or privately to withdraw this church from the Presbyterian form of church government.

After leaving us last spring, Mr. Bush wrote from the East to a member of the session in substance that there were many things in Presbyterianism which he could not countenance by his example, and that unless we conformed to his views he would not probably return. To which he received for answer that we could not conform to his views. To which he replied that he would return and that so long as he said nothing and did nothing contrary to the true intent of the acknowledged standards of the Church, he ought not to be excluded from a post of usefulness.

On these terms the session has still been willing to continue his labors and has done so, till he could let the subject rest no longer, but by his own propositions has forced us to abandon Presbyterianism, or part with him.

As to Mr. Bush's views, he (Dr. Coe) considered Mr. Bush's idea of the independency of individual churches, their inherent essential and inalienable right to finally determine every case which might come before them without appeal to any other authority on earth, as the most prominent point. As its admission in practice would, he believed, open the door to a flood of evils, he would examine its pretentions to scriptural authority.

First: As both civil and ecclestiastical governments are ordained of God, for there is no power but of God, see Rom. xiii, and as both are intended for men and to restrain in many respects the same propensities and in most cases to rule the same individuals, all may reasonably conclude there would be some analogy between them, and this reasoning is strengthened when we find in the government given by God Himself to the Israelites, the civil and ecclesiastical government is blended together.

But in civil government we do not find every parish, village or town independent of all others; but, towns, cities, territories, provinces and states are usually in regular subordination united under one general head extending its government and its protecting arm over immense territories and ruling millions of individuals, and we can readily see that the ends of justice, peace, prosperity and happiness are promoted thereby.

Second: In that form of government which God Himself gave to the posterity of Abraham, there was no trace of the independency, civil or ecclesiastical, of single churches or small communities. The several families, villages, towns and cities in each tribe were united under one head, while a superior head presided over the whole twelve tribes. There were rulers of 1,000, of 100, of 50, and of 10, who decided the small and easier cases and brought the greater and harder to a higher tribunal. There were the Levites, the Priests and the High Priests, rising in regular gradation and there were appeals from inferior tribunals to higher. In Deut. xvii, 8 to 14 where cases were to be brought up for the decision of the Priest and the Judge in the place the Lord should choose, those who would not obey their judgment were to be put to death; and, as the Christian church is built both on the foundation of the apostles and prophets as the Gentile converts cut out of the wild olive tree (Rom. xi) are grafted into the Jewish church, the good olive, and as the office of elder is common to both dispensations, it may be proper more particularly to notice its identity; that there were elders who ruled the small towns and villages as well as the cities, appears from Deut. xix, 12; xxi, 4, 19, 20, where, in case of wilful murder the elders of the city were to take the murderer from the city of refuge, where, in uncertain murder the elders of the nearest city were to protest their innocence, and where a rebellious son was to be brought before the elders of the city.

Then the elders also formed a part of the chief council which governed the nation, as appears from Matt. xxvi, 3, 47, 59; xxvii 20, and many other Scriptures where the assembly, which took counsel against Jesus, apprehended him, before whom he was brought, and who influenced Pilate to condemn Him, was composed of the High Priest, the Chief Priests, Elders and Scribes.

Since Jesus came to His own Church whose laws and government He had prescribed and whose institutions He obeyed, fulfilling all righteousness, it is reasonable to suppose He would make no other changes in its government than the change of dispensation and abolition of sacrifices required. Accordingly in the Christian church we find elders not only ordained in every church, Acts xiv, 23, in every city, Titus I, 5, but that they also formed a part of the General Assembly at Jerusalem, which not only governed the particular churches of Jerusalem and Judea but those of the whole Gentile world. See Acts xv wherein was an appeal to the apostles and elders, and they came together to consider this matter; that the assembly of apostles and elders had this general charge over all the Christian churches, we find from their sending them apostles and evangelists, as Peter and John to Samaria and Barnabas to Antioch; from the appeal made to them from the church at Antioch; from the fact that the church at Antioch had supposed these Judaizing teachers who came from Jerusalem came with authority to teach as they did; from the apostles and elders having thought it necessary to say they had given no such commandment to them; from the manner in which this decree was expressed: ''It seemed good to the Holy Ghost and to us to lay on you no greater burden than these necessary things;'' and from the decree extending not only to the church of Antioch which had applied for direction, but to all the churches of Syria and Cilicia.

Again, the apostles and evangelists are themselves in subjection to this assembly at Jerusalem; they go at their bidding and if accused they come to defend themselves. But these apostles and evangelists, acting under the authority of the apostles and elders, exercise authority over the Gentile churches as well as the churches of Judea and Samaria. Paul, when absent, judged the incestuous person at Corinth and directed the church to withdraw from him; he sent Titus to put the things in order and ordain elders in every city, and the only case in which independency was attempted and this authority disputed which he recollected, was that of Diotrephes, so severely censured therefor in the third epistle of that disciple whom Jesus loved.

In reference to expediency: by Mr. Bush's plan, a single church may call and ordain its preacher and he is then uncontrolled in his preaching by any authority on earth, and if ever so erroneous or heretical in his principles, will probably carry his church with him. The system of independency opened the door to Socinianism and Universalism in New England, and has filled the Baptist churches of our country with much error, heresy and schism. It opens the way to injustice and oppression in the church from the influence of the pastor, of family connections, or other influence, and leaves the aggrieved party without redress.

Should Mr. Bush's views be adopted, we would be cut off from communion with all other churches of Christ, and in case of his death or removal, would be likely to find no one of his sentiments to supply his place.

Mr. Bush then stated before ordination he had mentioned his difficulties on church government to Presbytery and they had nevertheless ordained him, and that he had not been so fully established in his views until about a year past.

The secretary expressed his conviction that the Presbyterian form of church government was according to Scripture and he could not abandon it.

The chairman, having left the chair, stated that he once resided in the bounds of the best organized Presbyterian church in Kentucky, that its pastor, Barton W. Stone, was very popular and was considered a very pious man; yet he began by proposing that in ordinary cases they should lay aside the Confession of Faith, to which a majority of the church and all the session, except one elder who predicted the consequences, consented; that next, the doctrine of election was too strict and must be abandoned, and finally the church became Socinian, and that for his part he would not leave the Presbyterian church to follow any man in America.

Mr. Goudy, Mr. Frazer and Mr. Leaverton expressed their unwillingness to part with Mr. Bush and were desirous, as they were not well acquainted with the principles of church government, that Mr. Bush be invited to preach thereon, to which effect Mr. Goudy made a motion, which Mr. Bush desired to be altered to ''permitted'' that he might use his pleasure thereon.

Mr. Sharpe and Dr. Coe were unwilling to countenance and support the preaching of error with no one to contradict it, which they conceived to be running into temptation, but expressed their willingness, if desired, to meet a public discussion of the subject.

When finally a motion was carried to adjourn the meeting until next Tuesday evening at this place, to allow time for further consideration, the meeting was closed with prayer.

Caleb Scudder, Sec'y. John G. Brown, Chairman.

March 15, 1828.

The session met at the house of Doctor Coe. Present, E. Sharpe, J. G. Brown, C. Scudder and Isaac Coe, when J. G. Brown was chosen, chairman and Isaac Coe, secretary, and the meeting opened with prayer.

Resolved, that a concise statement of the terms proposed by Mr. Bush as the condition on which he will continue to labor with us be prepared by the secretary and furnished to those members of this church who can be seen and who from sickness or other causes will not be able to attend the meeting of the church on Tuesday evening next and their opinion thereon requested; after which the meeting was adjourned and closed with prayer.

Isaac Coe, Secretary John G. Brown, Chairman.

March 17, 1828.

The session met at the school room. Present, E. Sharpe, J. G. Brown, John Johnson and Isaac Coe. John G. Brown was chosen chairman and Isaac Coe, secretary, and the meeting opened with prayer.

Mr. Johnson, an elder of this church, but residing ten miles distant from town, not having been present at any previous meetings of the session on the subject of Mr. Bush's proposals, the correspondence with Mr. Bush and the minutes of the proceedings of the session thereon were read, when Mr. Johnson signified his cordial consent to all the proceedings of the session thereon.

Resolved, that the following questions be proposed to the members of the church at their meeting tomorrow evening, viz:

1. Are you willing to make the alteration proposed by Mr. Bush in the form of government of this church?

2. Are you willing Mr. Bush, while he remains our pastor, should preach against the form of government of the Presbyterian Church?

3. Will you and such others as may unite with you guarantee to Mr. Bush $300 for three-fourths of his time for the present year?

4. Are you willing to continue Mr. Bush as your pastor if in so doing you must break off connection with the general body of the Presbyterian Church?

5. Do you approve of the 3 first resolutions adopted by the session on the 4th of this month and now read on the subject of Mr. Bush's proposals and of referring them to Presbytery?

Adjourned and closed with prayer.

Isaac Coe, Secretary John G. Brown, Chairman.

2nd Church Meeting

Tuesday evening, March 18, 1828.

The members of the Presbyterian Church met at the school room pursuant to adjournment. Present, E. Sharpe, I. Coe, J. G. Brown, C. Scudder, John Johnson, Lowry Carothers, John Negley, Noah Leaverton, Alex. Frazer, Nathan Pike, Robert Goudy, Jesse Blake, Ensley F. Goudy, Mrs. Hays, Mrs. Coe, Mrs. Pierce, Alma Coe; Mrs. Lester, Mrs. Negley, Mrs. Johnson, Mrs. Sharpe, Mrs. Scudder, Mrs. Dunlap, Mrs. Brown, Mrs. Smith, and China Lively, when John G. Brown was chosen chairman and Isaac Coe, secretary and the meeting was opened with prayer by Mr. Sharpe. When the session laid before the meeting the minutes of their proceedings relative to the correspondence with their pastor, the Rev. George Bush, Mr. Sharpe moved that the same be read.

Mr. Bush desired that his three original propositions be first read and acted on before anything else be read.

Mr. Sharpe replied that before acting on these propositions the session had found it necessary repeatedly to apply to Mr. Bush for information in respect to their extent, which Mr. Bush had furnished and he apprehended this information would be equally necessary for the members to enable them to act understandingly thereon.

Dr. Coe observed that he considered the reading of Mr. Bush's explanations very necessary to our understandingly acting on his propositions and particularly as to his views of church government and the extent to which he would preach thereon. But, as his letters had been read at the last meeting and the minutes contained a summary of their contents which Mr. Bush admitted to be perfectly correct, together with the answers of the session and what course they had taken thereon, he conceived a full view of the matters under consideration would be presented without the necessity of again reading the lengthy correspondence, which was read at the last meeting.

Mr. Bush replied that it would take an hour and a half to read these minutes; that time was very precious and ought not to be wasted; that he had attended to secure the questions being fairly taken on his propositions and had not time to wait so long; and that he wished the question taken on his original propositions without reading the explanations or minutes.

Mr. Sharpe read those questions which the session had agreed to submit to the members of the church for their answers and inquired whether they were satisfactory to Mr. Bush.

Mr. Bush replied that the 2nd was not, as he had never asked liberty to preach *against* the Presbyterian form of church government but *on* it and that any such representation was an uncandid view of his language; that he wished the question put in the language of his original communication.

Dr. Coe submitted to his consideration the following substitute which he hoped would meet his approbation, viz:

''Are you willing that Mr. Bush, while he continues our pastor, preach on the subject of church government those views which in his correspondence with the session he has stated he holds and shall endeavor to prove?''

Mr. Bush replied it did not meet his approbation, and the question being called for, the meeting decided that they would hear the minutes read when Mr. Bush withdrew. But on the request of Mr. Leaverton the letters of Mr. Bush were read instead of the summary made thereof by the session.

After which, on motion, the minutes of the last meeting were read and the question being on motion put: ''Are these minutes substantially correct?'' it was unanimously decided in the affirmative.

A letter marked No. 6 from Mr. Bush, of this date to this meeting was then read and is in substance as follows, viz:

He considers himself standing before us in the attitude of a candidate for permanent settlement, the term of his previous engagement having expired; that the true question is not whether this church shall forthwith cease to be a Presbyterian society, but whether it will agree to the 3 propositions he has made to the session; that he had hardly any hope we would agree to his terms and did not think on the whole there was sufficient ground for a break in the church, and therefore, wished to withdraw quietly and that the elders and brethren would confirm their love to each other; that the case was very different between him and us, that we have no special objections to the Presbyterian system, that it puts no burdens on us which are galling and oppressive and against which our conscience revolts, and provided we could enjoy faithful ministrations in the sanctuary and out of it, would probably be content to sit all the while under the preaching of a Presbyterian minister.

To do justice to the session he must say that they had not positively forbidden him to declare his sentiments publicly on any subject whatever, but had only said that if he advanced views contrary to the established order of the Presbyterian Church, he was to consider himself as having forfeited their part of his subscription; that he believes the members are conscientiously acting for what they believe the best interests of the church; that he did not question their motives and did not well see how it would be possible for them if they designed to come fully up to the spirit of the Presbyterian system, to take any other course than they have. And the communication concluded with saying:

''The substance of what I have said is first, that I wish to resign peaceably any prospects of future continuance among you as pastor, and second, that I wish you to keep together in the bonds of Christian fellowship.''

On inquiry being made whether Mr. Bush intended by this last paragraph to decline continuing as the pastor of this church, Mr. Sharpe stated that he himself and Mr. Brown had called on Mr. Bush to inquire and received for answer that he did not, but wished his proposals to be taken up and acted upon by the meeting.

The questions prepared by the session were then laid before the meeting and taken up in order, viz:

1. Are you willing to make the alterations proposed by Mr. Bush in the form of the government of this church?

On which the vote was taken, and, Mrs. Hays and Mrs. Lester having retired during the reading of the correspondence, the vote stood thus: Aye—Robert Goudy—1.

Noes—Ebenezer Sharpe, Isaac Coe, John G. Brown, Caleb Scudder, John Johnson, Lowry Carothers, John Negley, Alexander Frazer, Nathan Pike, Jesse Blake, Mrs. Coe, Mrs. Pierce, Alma Coe, Mrs. Negley, Mrs. Johnson, Mrs. Sharpe, Mrs. Scudder, Mrs. Dunlap, Mrs. Brown, Mrs. Smith, and China Lively—21. And so the question was decided in the negative 1 to 21. Mr. Leaverton and Ensley F. Goudy, declining to vote.

A substitute having been proposed by Dr. Coe for the 2nd question and accepted by the session, was proposed viz:

2. Are you willing that Mr. Bush, while he continues our pastor, preach on the subject of church government those views which in his correspondence with the session he has stated he holds and shall endeavor to prove?

And on the question being put, it was decided in the negative—

1 to 21, all the members voting as on the previous question, and Mr. Leaverton and Ensley F. Goudy declining to vote.

3. The third question being proposed, viz: Will you and such as may unite with you guarantee to Mr. Bush three hundred dollars for three-fourths of his time for the present year? And on the question being taken, all the members present, 22 in number, voted in the negative, except Noah Leaverton and Ensley F. Goudy who declined voting.

4. The fourth question was then proposed, viz:

Are you willing to continue Mr. Bush as your pastor if by so doing you must break off connection with the Presbyterian church? And the question being taken all the members present who voted, 21 in number, voted in the negative, Robert Goudy, Noah Leaverton and Ensley F. Goudy declining to vote.

5 . The fifth question being proposed, viz:

Do you approve of the three first resolutions adopted by the session on the 4th inst. and which have now been read relative to the proposals of the Rev. Mr. Bush, and our referring them to the decision of the Presbytery? And the resolutions referred to having again been read and the question being taken, twenty-two members voted in the affirmative, being all the members present except Mr. Leaverton and Ensley F. Goudy who declined voting, and so the question was decided in the affirmative, no one voting in the negative.

Dr. Coe then proposed the following question, viz:

Will the church authorize the session to apply to Presbytery for the dismissal of the Rev. George Bush from the pastoral care of this congregation?

In explanation of the necessity of the resolution, he observed that as only one member of the church had voted in favor of acceding to either of Mr. Bush's proposals, and no one had voted to accede to that one which he made indispensable, a *sine qua non,* it was then evident he would not continue with us and we could not engage another until the pastoral relation with Mr. Bush was dissolved by the Presbytery under whose care we are.

And the question being put, twenty-one members voted in the affirmative, being all the members present except Robert Goudy, Noah Leaverton and Ensley F. Goudy, who declined voting, and so the question was decided in the affirmative, no one voting in the negative.

The following note was then laid before the meeting by Dr. Coe from two members who were unable to attend the meeting, viz: "We do not wish to continue the services of our pastor on the above named terms (which were those the session furnished, marked No. 7) nor to withdraw from the Presbyterian Church, nor to encourage him or any one to preach against the Presbyterian form of church government.

(Signed) Phanuel Graham
Mary Carothers"

Dr. Coe stated that a note of similar import had been sent him by Mrs. Elizabeth Morris detained by illness, but which had been mislaid.

Mr. Sharpe stated that Mrs. Yandes, who was unable to attend and to whom he had shown the correspondence, heartily concurred in the same views.

And the meeting was adjourned without day and closed by Dr. Coe with prayer.

John G. Brown, Chr.

Caleb Scudder, Sec'y.

March 20, 1828.

The session met at the house of Dr. Coe. Present, E. Sharpe, J. G. Brown, Isaac Coe and Caleb Scudder, when John G. Brown was chosen chairman, and Caleb Scudder, secretary, and the meeting was opened with prayer.

Resolved that a meeting of the congregation be requested tomorrow evening at candle light at the meeting house to take into consideration certain propositions of the Rev. George Bush relative to his continuance as pastor of this congregation and that notice thereof be published in the Indiana Journal.

John G. Brown, Chr.

Caleb Scudder, Sec.

Pursuant to notice given as above directed, a meeting composed of the members of this congregation and of persons of other denominations was held, which, after hearing the letters from Mr. Bush to the session and refusing to hear the replies of the session thereto, passed certain resolutions approbatory of Mr. Bush as a preacher and of his deportment as a man, evidently intended to compel the church to continue him as pastor. But not considering the doings of the meeting as matter of record which should be entered on the sessional book, no copy of the resolutions passed at the meeting is inserted here.

Copy of a communication from the session to those members of the church who were not expected to be able to attend the 2nd church meeting and which is referred to in the minutes of that meeting as marked No. 7:

To the members of the Presbyterian Church in Indianapolis, who from ill health, distance or other causes, will in all probability be unable to attend the meeting of the members of the church on Tuesday evening next:

Dear Brethren and Sisters,— Our pastor, the Rev. Mr. Bush, having been long dissatisfied with the Presbyterian form of church government, has lately submitted to our consideration the terms to which it will be necessary for us to agree, if we wish him to continue to labor with us, which are in substance as follows, viz:

1. That in all meetings of the session to do business, the members of the church shall have the privilege of being present, but not of voting, but that the session should do nothing without the consent and concurrence of a majority of the church present.
2. That he shall have our hearty consent and full concurrence to talk, write, publish and preach against the Presbyterian form of church government, with a view of inducing the church to throw off the authority of the Presbytery, Synod and General Assembly.
3. That $300 a year be secured to him for three-fourths of his time.

With his views, the session cannot agree to his terms, but desires to ascertain the views of the members of the church thereon;

we wish each of you to state whether you are desirous of retaining his services on the terms above mentioned and will be concerned in securing him the above mentioned sum for his labors, and whether in fact you are willing to withdraw from the Presbyterian church at any rate, or encourage any one in preaching against Presbyterianism.

March 15, 1828 (signed) E. Sharpe, John G. Brown,
Isaac Coe, Caleb Scudder

March 31, 1828.

Session met at the home of Dr. Coe. Present, Ebenezer Sharpe, Isaac Coe, John G. Brown and Caleb Scudder, when J. G. Brown was chosen chairman, and Caleb Scudder, secretary, and the meeting opened with prayer.

Resolved that Isaac Coe be appointed a delegate to attend the meeting of the Wabash Presbytery about to take place at Fairplay and that he be instructed to ask the advice and direction of the Presbytery respecting our situation with regard to our pastor and to take such steps and make such application as Presbytery shall advise or he shall deem expedient in relation thereto, and that the following communication by him be addressed to Presbytery, viz:

To the Wabash Presbytery about to assemble at Fairplay:
Fathers and Brethren,— The elders, composing the lay-members of the session of the Presbyterian Church, under your care at Indianapolis, are constrained to lay before you certain differences between the session and the greater part of the church of the one part, and their pastor, the Rev. George Bush of the other, and which, we believe, are greatly injuring his usefulness in the gospel ministry, are creating dissensions and disunion in the congregation over which he presides and we fear engendering such division and disunion as will render this people unable to maintain the stated ministrations of the Word.

Under these circumstances we feel it our duty and our privilege to lay our case before those who, in the order which Christ has established in His Church, we believe are appointed to rule over us and admonish us, for their advice and direction, praying that the Lord would guide your deliberations for the building up and harmonizing this church and people, the honour of the religion of Jesus and the salvation of sinners.

And they have appointed Isaac Coe, one of the members of session to attend the meeting of your body, as a delegate from this church, and have desired him to lay before you the correspondence which has passed between our pastor and ourselves on the subjects of difference and our proceedings thereon, as well as to represent to your body the views and feelings of the session relative thereto. And the meeting was adjourned and concluded with prayer.

John G. Brown, Moderator.

Caleb Scudder, Clerk.

On asking the advice and direction of Presbytery, the delegate received the following advice, viz:

Resolved that it is the advice of this Presbytery that the session of the church of Indianapolis apply as soon as practicable to the Presbytery to have the pastoral relation between said church and Mr. Bush dissolved:

1. Because Mr. Bush has avowed and habitually expressed sentiments which are directly at variance with the form of government of the Presbyterian church, and now manifests by his statements to us that he is firmly established in these sentiments.

2. Because his avowal and expression of his peculiar sentiments have already been the occasion of unhappy dissensions in said church and that if the pastoral relation is continued under these circumstances, we cannot expect the difficulties to be removed but on the contrary increased, as said church cannot adopt and practice the principles avowed and expressed by Mr. Bush and yet exist as a Presbyterian church.

3. Because we deem it to be essential in keeping the unity of the spirit in the bonds of peace, that the pastor as moderator of the session, should harmonize and co-operate in transacting the affairs of the church according to the known and established principles of the church as adopted by that general body or branch of

the church with which the individual church is most immediately connected.

Whereupon the delegate applied to Presbytery in behalf of the session, in accordance with the preceding advice, for a dissolution of the connection between Mr. Bush and the church of Indianapolis, and the Presbytery appointed a meeting of its body at Indianapolis on the 20th of June next to consider the application, and addressed a letter of advice to the church.

May 24, 1828.

The session met at the house of Dr. Coe. Present, E. Sharpe, I. Coe, John G. Brown and Caleb Scudder, when John G. Brown was chosen chairman and Caleb Scudder secretary, and the meeting opened with prayer.

Resolved that the advice of Presbytery to session and the letter to the church be publicly read to the church and congregation immediately after divine service next sabbath by Mr. Sharpe, member of session.

2. That should Mr. Bush request another meeting of the church to take into consideration their vote respecting the application to Presbytery for a dissolution of the pastoral relation, Mr. Sharpe be authorized in behalf of session to agree in calling it and in fixing on the time and place at which it shall be holden.

Adjourned and closed with prayer.

John G. Brown, Chr.

Caleb Scudder, Clerk.

June 19, 1828.

Session met; meeting opened and closed with prayer, and Ebenezer Sharpe appointed a delegate to attend the meeting of Presbytery to be held tomorrow in this place.

John G. Brown, Chr.

Isaac Coe, Clerk.

June 22, 1828.

This day the pastoral relation between the Rev. George Bush and this church was dissolved by Presbytery and the church declared vacant.

July 1, 1828.

Session met at the house of Dr. Isaac Coe. Present, E. Sharpe, J. G. Brown and Isaac Coe, when John G. Brown was chosen stated moderator of session when no clergyman is present and Isaac Coe stated clerk, and the meeting opened with prayer.

Upon information being received that our late pastor, the Rev. George Bush, who has commenced preaching to another congregation in this place, formed of members of our church, those who formerly worshipped with us, and others, has appointed a prayer meeting of the members of our church at his house, with the intention, it is reported, of forming a new church out of the members of this church; therefore, resolved that Messrs. Sharpe, Brown and Scudder be appointed to call on the members of our church and warn them of the impropriety of becoming members of any church Mr. Bush may attempt to form or of countenancing him in the course he is pursuing.

Adjourned with prayer.

John G. Brown, Chairman.

Isaac Coe, Clerk.

July 7, 1828.

Session met at the house of Dr. Coe. Present, The Rev. William Sickels of the Presbytery of Winchester, Ebenezer Sharpe, J. G. Brown, C. Scudder and I. Coe, when Mr. Sickels, being requested, consented to serve as moderator and meeting constituted with prayer.

Mr. —— ——, having been notified by a member of session, attended to answer the charge of intemperance and confessed the fact of having been publicly intoxicated about the 1st of June last, for which he expressed regret, and, after his retirement and some conversation thereon, the subject was deferred for further consideration and Mr. Scudder was appointed to notify him to attend tomorrow evening to answer to a charge of schism, and session adjourned to this place tomorrow evening at 6 o'clock and was closed with prayer.

Wm. Sickels, Moderator.

Isaac Coe, Clerk.

July 8, 1828.

Session met according to adjournment. Present, Rev. Wm. Sickels, moderator, and E. Sharpe, J. G. Brown, Caleb Scudder. Caleb Scudder was chosen clerk and the meeting opened with prayer.

Mr. —— —— appearing according to notification, the charge resting on common fame on which he was notified to attend, was mentioned to him, viz:

SCHISM 1st: The signing, circulating and inducing others to sign a paper presented to Presbytery at their spring session to oppose the decision of session and of the church without a dissenting voice at a public meeting regularly called, relative to the application to dissolve the pastoral relation between Mr. Bush and this church and without asking any reconsideration of the subject by the session or church.

2nd. The drawing, signing and circulating a subscription for the support of our late pastor as a preacher of the gospel in this place after the dissolution of the connection between him and this church and in opposition to the proper authority of this church.

3rd. The withdrawal of himself and family from the public worship of God with this church on the Sabbath and encouraging Mr. Bush in his attempt to divide and weaken this church by attending on his ministry.

All which specifications he admitted to be true, and did not express any penitence therefor or purpose of amendment.

Whereupon session postponed a decision thereon for further consideration.

Ann Ray and Eliza Brown, having applied to be admitted members of this church, and their examination being satisfactory, they were accordingly admitted, and session adjourned and closed with prayer.

Wm. Sickels, Moderator.

Caleb Scudder, Sec.

July 10, 1828.

Session met. Present, Rev. William Sickels, moderator, E. Sharpe, J. G. Brown, C. Scudder and Isaac Coe. Meeting constituted with prayer, when James Blake applied to be admitted a member of this church, and his examination being satisfactory he was admitted, after which the session took up the deferred case of ——— ———. It appearing to the session of his own acknowledgment that ——— ———, a member of this church, has been publicly intoxicated, has signed himself and circulated for the signatures of others a paper intended to defeat an application to Presbytery by the session, sanctioned by a vote of the church, and also a subscription for the support of the Rev. George Bush to preach in this place after his dismissal from the pastoral care of this church by Presbytery and in opposition to the authority of session, the evident tendency of which is to divide the church and render it unable or less able to support the gospel; that he has ceased to attend the public worship of God with this church on the Sabbath, habitually attending the ministration of our late pastor, thereby encouraging him in his attempt to divide the church:

Believing this conduct very inconsistent with the Christian character and the relation in which he stands to this church as well as his promise made on being received to membership to "submit to the orderly administration of government, and to be regular in attendance on the public worship of the church," and, as he has expressed no penitence for the schismatic part of his course, or intimated any purpose of amendment, the members of session feel it their duty to express decided disapprobation of the course he is pursuing, and do, therefore, for the sins of intemperance and schism, suspend him from the privileges arising from membership in this church, until satisfactory evidence of repentance is manifested, and that as the offenses were public the decision of the session be publicly read.

Session adjourned and concluded with prayer.

Wm. Sickels, Moderator.

Isaac Coe, Clerk.

July 12, 1828.

Session met at the house of Dr. Coe to receive applications for admission to membership in the church. Present, Rev. W. Sickels, moderator, E. Sharpe, C. Scudder, J. G. Brown and Isaac Coe. Meeting constituted with prayer, when Otis Sprague and Catherine, his wife, applied for admission on certificate from the church at Harmony Osage Mission and Mrs. Margaret McDougal on certificate from the Presbyterian church at Adelphi, Ross county, Ohio, and the certificates being deemed regular and they severally having assented to our church covenant, were admitted to membership.

Session adjourned and closed with prayer.

Wm. Sickels, Moderator.

Isaac Coe, Clerk.

Sabbath, July 13th.

Sacrament of the Lord's Supper was administered to the church by the Rev. William Sickels, assisted by the Rev. James Duncan, from which those members who usually attend the preaching of Mr. Bush generally absented themselves; still the number present, including the six new members, was nearly as large as usual on former occasions.

August 6, 1828.

Session met at the house of Isaac Coe; present Rev. William Sickels, moderator, Ebenezer Sharpe, John G. Brown, Caleb Scudder and Isaac Coe. Meeting constituted with prayer, when an application, made by Noah Leaverton, through one of the members of session, to be dimissed from the watch and care of this church to join the Methodist Episcopal Church, was taken up; whereupon, Resolved, that a certificate of his membership in this church be given to Noah Leaverton mentioning, that, although he may be liable to a charge of schism, yet that no charge has actually been made against him, and that whenever evidence is produced to the session that he has been received into said church he will be considered as dismissed from under the watch and care of this church.

Adjourned and closed with prayer.

Wm. Sickels, Moderator

Isaac Coe, Clerk.

In pursuance of the above named resolution of the session, a certificate was given Noah Leaverton of which the following is a copy, viz:

Indianapolis, August 6, 1828.

At a meeting of the session of the Presbyterian Church of Indianapolis, Noah Leaverton, a member of said church, having applied to be dismissed therefrom to unite with the Methodist Episcopal Church of this place: It is hereby certified that Noah Leaverton is a member of this church in regular standing, and although he may be liable to a charge of schism, yet that no charge has been preferred against him and that whenever he shall produce to the session a certificate of being received to membership in the Methodist Episcopal Church of Indianapolis, he will be considered as dismissed from the watch and care of this church.

By order of the session.

Wm. Sickels, Moderator

Isaac Coe, Clerk.

August 16, 1828.

Session met at the house of Ebenezer Sharpe; present, the Rev. James Duncan of the Presbytery of Madison, who being requested, acted as moderator, Ebenezer Sharpe, John G. Brown, Caleb Scudder and Isaac Coe, when a letter from Noah Leaverton in relation to his certificate of dismissal was read, in which he complains of the intimation therein contained that he may be liable to a charge of schism, and asks a trial on the charges supposed to be contained in the above intimation. Whereupon, the session resolved that Mr. Leaverton is entitled on his request to a trial on the charge of schism. And Mr. Leaverton being present, the following specifications resting on common fame were taken up and inquired into, viz:

1. That said Noah Leaverton did subscribe to a paper addressed to the Presbytery of Wabash at their regular spring session, intended to defeat the effect of the vote of the church, regularly passed, authorizing the session to apply to the Presbytery to dissolve the pastoral relation existing between Mr. Bush and this church, and the application of the session in accordance therewith, which paper was circulated and signed without the consent of the session or any application to them to call together the church to reconsider its vote.

2. That after the dismission of Mr. Bush from the pastoral care of this church, said Leaverton did subscribe towards his support to preach in this place without the consent of the session of this church and which course seemed calculated to divide and weaken the church of which he was a member.

3. That he has, since the dissolution of the connection of this church with Mr. Bush, generally abandoned the public worship of God with this church as well as the meetings of the church for prayer, and has attended the ministry of our late pastor, thereby encouraging him in the attempt to divide and weaken or destroy this church.

And Mr. Leaverton being inquired of as to the truth of the facts contained in the foregoing charges, acknowledged that all the facts contained therein are true, but expressed no penitence for his conduct therein, but stated he thought they did not make him guilty of schism and that under the same circumstances he would pursue the same course again.

Whereupon, the session, considering the charges above made as established by the confession of Mr. Leaverton, and that they are decidedly schismatic and call for the disapprobation of the church, and that as he evinces no penitence therefor or disposition to submit to the censure of the church, they do decide that he be suspended from participation in sealing ordinances in the church until sufficient evidence of his penitence is given, or further steps shall be taken by the session, and that as the offense is public, this decision be publicly read in the church. And he was accordingly suspended by the moderator in pursuance of the above decision. Meeting adjourned and closed with prayer.

Isaac Coe, Clerk James Duncan, Mod.

Sept. 27, 1828.

Session met at the house of Dr. Coe; present, Rev. William Sickels, moderator, E. Sharpe, C. Scudder, and Isaac Coe. Meeting constituted with prayer. Resolved that the secretary prepare a memorial to Presbytery on the subject of our late pastor, the Rev. Geo. Bush continuing to preach in this place producing division in the church and congregation, and submit the same to session.

Resolved, 2nd, that John G. Brown be appointed our delegate to attend the next meetings of Presbytery and Synod.

Resolved, 3rd, that the answer of Mr. Sharpe, a member of session, in August last to a communication from the Rev. George Bush to him, but evidently intended for the session and which answer was given by the authority of the session but of which no record was made at the time, be now recorded as done by authority of session and that the letter of Mr. Bush, our answer, and his reply, or copies thereof, be laid before Presbytery with our memorial to Presbytery.

Adjourned to meet on Thursday evening next at this place, and closed with prayer.

Wm. Sickels, Moderator.

Isaac Coe, Clerk.

October 2, 1828.

Session met at the house of Dr. Coe; present, J. G. Brown, C. Scudder, and Isaac Coe; constituted with prayer, when the moderator laid before the meeting the draft of a memorial to Presbytery which he had prepared in obedience to the order of the last meeting, which was approved, ordered to be signed by the chairman and secretary, and forwarded to Presbytery. Adjourned and closed with prayer.

Isaac Coe, Clerk.

Thus far examined and approved by Presbytery, October 13, 1828.

James Thomson, Moder.

Copy of memorial to Presbytery referred to in the above minute.

To the Wabash Presbytery, about to assemble at Washington, Daviess County.

Fathers and Brethren,—

The members of the session of the Presbyterian Church at Indianapolis, again feel it their duty and their privilege to lay before your body a statement of the situation of the church whose officers they are, trusting that your wisdom and paternal care may be beneficially exerted in our behalf.

In so doing, we regret that we must complain of our late pastor and spiritual guide, one whom we had once hoped would have been eminently useful in building up, edifying and instructing our infant church, instead of which we are grieved to find his chief exertions now devoted to dividing and destroying a church which, so long as his own conduct would permit, continued to him her friendly confidence and pecuniary support: some of these members whom he is leading astray, continue their former attachment.

When the pastoral relation between Mr. Bush and this people was dissolved, because he could no longer conscientiously submit to our form of church government, it seemed reasonable to suppose he would have withdrawn from a connection in which he had stated he could not hope to serve God according to those rules which he conscientiously believed He had laid down in His word for the government of His people, and would have sought what he had stated was the alternative, to associate himself in such church connection as would ensure harmony in sentiment and proceeding; and should he in consequence have united with some other denomination of Christians, still it would have been hoped that he would have regarded us as a Christian church which as a Christian he ought not to injure, and that the attachment and sympathy of the members which had liberally been bestowed on him would have led him to rejoice in our temporal and spiritual welfare, even if in some points we did not see with him and were unwilling to alter what we believed scriptural and expedient.

When it was found Mr. Bush retained his standing as a member of Presbytery, it seemed still more reasonable to believe he would refrain from endeavoring to divide and ruin a church under the care of that Presbytery of which he himself was a member, and that his feeling as an honorable man and a Christian would revolt from the thought of using, to carry away a church from the Presbyterian communion, that influence which had been acquired only by having it placed by Presbytery under his care.

But, however reasonable such expectations may have been of the conduct which would have been pursued by a Christian and a minister of the gospel of peace, all who may have indulged them have been grievously disappointed. Ever since the connection between Mr. Bush and this church was dissolved, he has continued to preach in the court-house in this place for the greater portion of his time, fixing his hours of preaching exactly at the time our church statedly meets for worship; affects still, as we understand, to be the pastor of this congregation, and has assumed the authority to appoint prayer meetings for the church distinct from those appointed by the session.

This course is calculated to divide and weaken or ruin a church, previously small and hardly able to support the gospel, as is evident from its effects, a large portion of his hearers and supporters being those who formerly worshipped with us and assisted us in supporting the gospel, and who but for the division he has introduced would doubtless have continued so to do; and some are members of our church, who confiding in the honesty and correctness of a member of the Presbytery under whose care they are, and one who for years has been their spiritual guide, to whom they have been accustomed to look for instruction, follow in the path in which he leads, and rejecting the authority of the officers of the church of which they are members, and refusing to attend with us the worship of God, or our social meetings for prayer, are living as without any church relation, and with him whom they follow, are neglecting to obey the dying command of our Saviour to commemorate His sufferings.

Some of the effects of such a course appear on our church records, and we would ask the advice of Presbytery as to the forbearance which should be exercised towards other members treading in the same steps, but against whom no charges of immorality are made.

That Mr. Bush considers his course as calculated to injure or destroy this church, we have the evidence of his own declarations.

In his letter to Mr. Sharpe of June 12, 1827, he says: "Have I not every reason to believe that I could not return and endeavor to have the church modeled on these principles without tearing it to pieces; and in its present infant state would it be wisdom or duty to think of such a thing?"

In his letter to the church of March 18, 1828, he says: "There does not on the whole appear to me to be a sufficient reason at present for a break in the church. The case is very different with you from what it is with me. You have probably never paid much attention to those points which occasion my difficulties. You have no special objections to the Presbyterian system. It puts no burdens upon you which are galling and oppressive, or against which your conscience revolts, and provided you could enjoy faithful ministrations in the sanctuary and out of it, you would probably be content to sit all the while under the preaching of a Presbyterian minister. Considering that this is the case, and moreover that the society is weak and small and hardly able to support a minister at any rate, it seems greatly to be deprecated that any divisions should take place, for there is reason to fear that division would be destruction."

Since dissolution of the connection, Mr. Bush evidently considers his continuance a great injury to this church and has made several proposals to us to purchase his going away, but all (by which he continues to abide) on terms to which we could not conscientiously accede. To one of these proposals, a number of the members of Presbytery were witnesses; another is contained near the close of his letter to session since the dissolution, and appears to be the object for which the whole was written. And, since his terms were not complied with, he threatens us in his 2nd letter with his continuance here in the following language: "Brethren, I have been wronged, and the cause of Christ has been injured by your pertinacity in an evil way. No redress has been offered me by you, and now nothing remains but I must take such as Providence puts in my hands, in other words nothing remains but I must stay, AND BY THE BLESSING OF GOD I AM DETERMINED TO STAY. I solemnly affirm before the Judge of the quick and the dead that this session has seemed determined to drive me out under a shower of falsifications and obloquy and I am determined not to go. As to all the threatened acts and edicts of Presbyteries and Synods, so long as I have peace of conscience founded on the blood of sprinkling I regard them not. They had better indite them and throw them to the wind.''

We have been accustomed to view the enjoyment of able and faithful ministers of Jesus as a privilege, and believe they are usually sought and earnestly solicited, and once hailed the coming of Mr. Bush to reside among us as a blessing to this people. Little then did we think the time would come when he would threaten to inflict the continuance of his labors as a scourge.

Accompanying this memorial, we send a letter received from Mr. Bush since the dissolution of his connection with our church, our reply and his rejoinder, which last is written in such a temper and is so little an answer to ours, that we have thought it unnecessary and unadvisable to reply. We think it important that these letters should be laid before your body, that you may be aware what sentiments he expresses as well as what charges he brings against us and which we have reason to believe are made orally and by writing at home and abroad. Of the unfounded character of most of these charges, Presbytery has itself the means of judging, and we would ask the advice of our fathers and brethren whether silently to bear the misrepresentations and obloquy which are continually heaped upon us, or to use the ample means in our hands to justify ourselves and Presbytery before the public.

In conclusion, we would observe that we believe Mr. Bush is only enabled to do this church much injury from his professing to be a Presbyterian and retaining his standing as a Presbyterian minister and member of your body.

By order of the session, J. G. Brown, Mod., I. Coe, Clerk.

October 17, 1828.

Session met; present, Rev. John R. Moreland,* of the Presbytery of West Lexington, moderator, Ebenezer Sharpe, John G. Brown, Caleb Scudder and Isaac Coe; session constituted with prayer, when James M. Ray, Mrs. —— Noel and Isabella Sharpe were admitted to membership on examination and session closed with prayer. Isaac Coe, Clerk.

***Rev. Mr. Moreland was called as pastor of this church Oct. 27, 1828, and arrived in Indianapolis with his family on Dec. 9th, but the date of his installation was not recorded.**

October 18, 1828.

Session met; present, Rev. J. R. Moreland, moderator, E. Sharpe and Isaac Coe, constituted with prayer when Mrs. Nancy Sharpe was received to membership on certificate from the Presbyterian church of Vernon and Harriet Eaglesfield on examination, and session closed with prayer.

October 19, 1828.

Session met at the school room. Present, Rev. J. R. Moreland, moderator, E. Sharpe, J. G. Brown and Caleb Scudder and the meeting was constituted by prayer and Ebenezer Sharpe designated as clerk pro tem when —— Parr was admitted to membership on examination, Mrs. Matilda Hall on certificate from Pisgah Church, Henry county, Kentucky and Mrs. Elizabeth Fols on certificate from the Presbyterian church Larry's Run, Columbiana County, Ohio; closed with prayer.

November 7, 1828.

Session met; present, Rev. John M. Dickey, moderator, E. Sharpe, J. G. Brown and Isaac Coe, constituted with prayer, when Hiram Bacon was admitted to membership on examination. Session closed with prayer.
Isaac Coe, Clerk.

November 8, 1828.

Session met at school room; present, Rev. John M. Dickey, moderator, E. Sharpe, J. G. Brown, and Caleb Scudder. Session constituted with prayer, when —— —— applied to have the suspension removed, stating that since the suspension he had not been intoxicated, but justifying the course he had pursued in relation to Mr. Bush; whereupon, after a recess, when the members before present were reassembled together with Isaac Coe, it was resolved that there is not yet sufficient evidence of the repentance of —— —— to justify withdrawing his suspension.

Mrs. Hays then, through a member of the session, requested that Mr. Bush be permitted to baptize her infant child during time of worship in the Presbyterian meeting house. Whereupon, Re-

solved, that he be permitted to do so provided it shall be explained by the committee of Synod that it is done at the request of Mrs. Hays and that it be further explained, that all connection between Mr. Bush and this church is dissolved by Presbytery and confirmed by Synod, and that he now stands as a stranger to this church. From this permission Isaac Coe dissented on account of the unchristian conduct of Mr. Bush in endeavoring to divide and ruin this church for which he has given no evidence of penitence, and because such permission will countenance those members of our church who leave the worship of our church and attend on his ministry. Session closed with prayer.
Isaac Coe, Clerk.

November 15, 1828.

Session met; present E. Sharpe, J. G. Brown and Isaac Coe. Meeting constituted with prayer; application was made by Mr. Sharpe from Nancy Leaverton for a letter of dismissal to join the Methodist Episcopal church and by Mr. Brown in favor of Nathan Pike and wife for dismissal to the Presbyterian church at Hillsborough, Ohio, to which they were about to remove. On motion, resolved that both applications be granted. Resolved, that the complaint made by session to the General Assembly of the remarks appended to their confirmation of the decision of Presbytery dissolving the connection between the church and their pastor, the Rev. George Bush, which complaint, ordered to be put on record, be now entered as done by the session at the time of its date. Meeting closed with prayer.
Isaac Coe, Clerk.

COPY OF COMPLAINT TO GENERAL ASSEMBLY

To the Rev. John F. Crowe, Moderator of the Synod of Indiana:

The session of the Presbyterian Church of Indianapolis, having seen a copy of what is said to be the decision of Synod at its last meeting on the case of the church at this place said to have been brought up on complaint of the Rev. George Bush, in which this session does not appear to have been considered as one of the parties, feel it to be our duty to complain to the General Assembly of the remarks of Synod appended to the confirmation of the decision of Presbytery, as well also that Synod did not rectify when the case was before them what we conceive to be an error in the reason given for the decision of Presbytery:

1. Because we doubt the right of Synod to *explain* a decision of Presbytery.

2. Because the explanation given by Synod is calculated to convey to people generally that Mr. Bush was not blamable in the course he had taken and that there was no cause for a dissolution of the connection on the original ground of complaint arising from the sentiments which Mr. Bush held, preached and attempted to introduce into practice, and if the decision of Presbytery taken in connection with the advice given to the session to apply for a dissolution of the connection, does not clearly show that Mr. Bush's sentiments and his attempt to introduce them into practice were the original and principal grounds of the dissolution of the connection, we think Synod ought from the documents before them to have directed an amendment of the decision, so as clearly to express that fact; and we complain that Synod did not direct the decision to be so amended, inasmuch as if Mr. Bush were not censurable for attempting to preach and introduce his views, and this was no cause for the dissolution of the connection, the session must have been blamable for asking the dissolution and Presbytery for advising them to do it.

3. Because the remarks of Synod state that heated feelings on both sides had an influence in leading to the result, when there was no evidence, we think, in the documents before Synod that there had been any heated feelings on the part of session; while such an opinion goes to say that Mr. Bush's sentiments and his attempts to introduce them into practice were not alone sufficient cause of a dissolution of the connection.

4. Because the remarks of Synod seem calculated to carry the idea that Mr. Bush's sentiments are not essentially anti-Presby-

terian, while the documents before Synod went to show that in his preaching to this congregation he had declared that there was not in the Scriptures a shadow of authority for any government beyond the bounds of a single church, and had stated in writing to the session that he was not satisfied that himself or the church under his charge should retain any relation to Presbytery, Synod or the General Assembly which should acknowledge the right of these bodies to have any authoritative control over the doings of our society, and that he could not hope to serve God, according to those rules laid down in His word in the Presbyterian connection.

5. Because, in saying that Mr. Bush's private sentiments are not so heretical as to exclude him from the Presbyterian connection, it evidently carries the idea that Synod is giving an opinion that that approbation of the Presbyterian form of government which every candidate must profess previous to ordination, is not requisite after ordination.

6. But the session more particularly complains that the remarks of Synod are calculated to impose him on the members of our church as a Presbyterian in principle and uncensurable in the course he is taking, thereby aiding him in the attempt he is now making to divide and ruin this church and to weaken the hands of session in attempting to exercise discipline over those members who follow him, as well as that they are calculated to discourage the session of any church under the care of Synod from attempting to resist the introduction of error and heresy into the church by its pastor.

In conclusion, the session would say that not having the copy of the remarks before them they do not pretend accurately to state the language expressed, and they complain more particularly of the sentiments these remarks are calculated generally to convey, than of the precise sentiments expressed; and would further remark that they do not complain of the irregular manner in which the case appears to have been taken up by Synod because they wish the subject to come before the General Assembly on its merits.

Indianapolis, October 27, 1828.

By order of session

Isaac Coe, Clerk. John G. Brown, Moderator

Sabbath morning, February 15, 1829.

Session met at the school room; present, Rev. J. R. Moreland, moderator, Ebenezer Sharpe, Caleb Scudder and Isaac Coe. Session constituted with prayer when Mary Ray, Mary Peppard and Joseph Scudder were on examination received to membership in this church. Session closed with prayer and adjourned.
Isaac Coe, Clerk.

Sabbath evening, February 15th.

Session met; present, Rev. J. R. Moreland, moderator, C. Scudder, E. Sharpe and J. Johnson. Meeting constituted with prayer, when Polly Johnson was admitted to membership on examination. Adjourned and closed with prayer.
Isaac Coe, Clerk.

March 1, 1829, morning.

Session met. Present, Rev. J. R. Moreland, E. Sharpe, C. Scudder, Isaac Coe. Constituted with prayer, when Emily Kimberly was on examination admitted to membership in the church. Closed with prayer.
Isaac Coe, Clerk.

March 1, 1829, After Preaching.

Session met. Present, Rev. J. R. Moreland, E. Sharpe, C. Scudder, J. Johnson and Isaac Coe. Constituted with prayer when on examination John Hall was admitted to membership.
Isaac Coe, Clerk.

March 14, 1829.

Session met. Present, Rev. J. R. Moreland, moderator, Rev. Wm. Sickels, E. Sharpe, C. Scudder, and Isaac Coe. Constituted with prayer when Rebecca Finch was received to membership on examination. Closed with prayer.
Isaac Coe, Clerk.

March 17, 1829.

Session met. Present, Rev. J. R. Moreland, moderator, Rev. Wm. Sickels, E. Sharpe, and Isaac Coe. Constituted with prayer, when the letter and accompanying resolution, which had been unanimously passed, were immediately pasted in the book. Closed with prayer.

Isaac Coe, Clerk.

March 17, 1829.
Indianapolis, Ind.

To the Reverend, the Presbytery of the Wabash:

Dear Brethren:

The session of the church of Indianapolis, being sincerely attached to the order and doctrines of the Presbyterian Church are convinced that some measures ought to be adopted to disseminate more generally a knowledge of those truths and principles which we believe accord with the Word of God. It is well known to all enlightened Presbyterians that there is a great lack of correct information, especially in these Western states on the peculiarities of Presbyterianism, as well as those points of doctrine which are generally denominated CALVINISTIC. And, moreover, it is well known that Presbyterians are greatly misrepresented on these subjects by the teachers and members of other denominations (and that scarcely any means are left unemployed in order to weaken and circumscribe the influence of the Presbyterian church). Now, brethren, firmly as we are attached to this our own church, and dear as her interests are to our hearts, we trust that in wishing to see these interests advanced, we are not influenced by a mere spirit of sectarianism. No, but it is because we honestly believe these principles and doctrines are agreeable to the Word of God, and are best calculated to promote the purity and spirituality of the church. It is not unknown to you that almost every other denomination is sedulously engaged in promoting its own peculiar views by the publication and circulation of tracts adapted to effect these purposes. But nothing of this kind has yet been attempted by the Presbyterian Church, as such, and we are fully persuaded that the time has come when something should be done. While we are sleeping the enemy is sowing his tares which are taking root and springing up in every part of our land. When our missionaries go forth to ''testify the gospel of the grace of God'' they have to contend not only with the ignorance and the native hostility of the human heart, but with the prejudices generally existing against the peculiar doctrines of the Presbyterian Church which prejudices are awakened and fostered by the more wary partisans of the other sects.

Now, brethren, should not some plan be matured in order to counteract an influence so formidable to the best interests of religion? May we not receive lessons of wisdom from those who differ from us so widely on points of doctrine and discipline? Do we not owe it as a duty to ourselves, to our Church and to our God to endeavor to correct misrepresentation and to diffuse as far as possible those sentiments which we hold and which we believe to be for the general edification? We hesitate not to answer in the affirmative, and under the influence of this conviction the session of this church has determined respectfully to present the subject to the attention of the Presbytery, and to this end has adopted the following resolutions, viz:

1. That we believe it the duty of those called in Providence to act as teachers and rulers in the Presbyterian Church to take more effectual measures to instruct the members of our churches, their families and those who usually worship with them in what our church holds as the truths of God's word comprised in that view of the plan of salvation usually termed Calvinistic; the subjects and mode of baptism, our form of church government and the support of the ministry of the gospel, subjects which are so continually assailed and misrepresented, and so little defended, as generally to have become unpopular, at least in the Western country, to have excited strong prejudices against the preaching of the gospel by Presbyterian ministers and to have been the means of proselyting great numbers of those brought up as Presbyterians to other denominations.

2. That we believe the most easy, effectual and least offensive mode of doing this is by the general circulation of well written tracts on these subjects calculated to meet the objections and misrepresentations circulated in the different sections of our country, but which the general union of Christian societies in the American Tract Society prevents being published by that society.

3. That we believe the best method of publishing and circulat-

ing such tracts will be by the General Assembly's acting as a general tract society to which Synods and Presbyteries should be auxiliary and every church session an auxiliary branch to its Presbytery, and each member requested and others invited to pay a stated small sum, say 25 cents annually (the church paying for its poorer members), and for which 10 pages of tracts delivered in the bounds of every church should be returned for every cent paid, by which means a fund of $40,000 to $80,000 would be annually raised for that purpose, the tracts circulated in every part of the United States where a Presbyterian Church exists while by their continual succession the ever varying forms of error would be speedily exposed.

4. That in case the General Assembly should decline engaging therein we believe the several synods ought to do it, and in case they decline that it ought to be done by the several Presbyteries or even individual churches.

5. That this session hereby pledges itself to pay 25 cents annually for that purpose for every member of this church whenever the business shall be undertaken by the General Assembly, the Synod of Indiana or the Wabash Presbytery, and in case none of them undertakes it before January 1st next, this session will publish at least one tract annually for the use of this congregation and such others as may unite with it.

And now, Fathers and Brethren, it is our desire in presenting these resolutions to your consideration, that should they meet your approbation you would forward them to the Synod of Indiana and the General Assembly with the benefit of your recommendation, and that at any rate you would present them to these bodies as wishes of one of the churches under your charge.
By order of the Session.

March 18, 1829.

Session met at the school room; present Rev. J. R. Moreland, E. Sharpe, C. Scudder and Isaac Coe; constituted with prayer, when Doctor Charles McDougal, Martha Smith, wife of Thomas Smith,

Polly Beck and Mrs. —— Davis, wife of J. W. Davis were on examination received to membership in this church and meeting closed with prayer.
Isaac Coe, Clerk.

March 21, 1829.

Session met at school room; present, Rev. J. R. Moreland, moderator, Rev. D. Monfort, E. Sharpe, C. Scudder and I. Coe. Constituted with prayer, when Maria Coe Ray, wife of James M. Ray and Nancy, wife of —— Parr were received into membership. Closed with prayer.

Isaac Coe, Clerk.

March 24, 1829.

Session met. Present, J. R. Moreland, E. Sharpe, J. G. Brown, C. Scudder and Isaac Coe. Session constituted with prayer when the following report was made to Presbytery:

The session of the Presbyterian Church in Indianapolis, reports to the Wabash Presbytery that there has been an increasing feeling on the subject of salvation manifested since the month of June last, among those who worship with us, which became more evident in the month of October last and still more so during the present month; that since the 1st of July 32 members have been received into the church of which 26 were on examination; and that a deep interest appears to be felt by the children and youth and particularly the children who attend the Sabbath school taught in our place of worship, 4 of whom were this day admitted to church membership, and more are indulging a hope that they have passed from death unto life. On the 17th inst., the session appointed a committee to seek for a suitable person to educate for the ministry and this day 6 boys from 15 (?) years old and upwards presented themselves before the session to ask admission to the church, and although the cases of three were deferred, still the session indulges favorable hopes of all and thinks it not improbable that the greater part may be prepared for, or the whole devoted hereafter to the ministry of the gospel. Subjoined is our annual report from the 1st of April, 1828, to 24th of March, 1829.

Communicants Per Last Rep.	Since Received		Died	Dismissed Withdrew Removed	Suspended
	On Exam.	On Certif.			
50	26	6	0	8	1

Total in Communion	Baptisms		Missionary Funds	Current Funds
	Adults	Infants		
73	7	6	$19.53¾	5.81

Session closed with prayer.
Isaac Coe, Clerk.

April 4, 1829.

Session met. Constituted with prayer when John Porter and Amos Sharpe were received to membership. Closed with prayer.
Isaac Coe, Clerk.

April 11, 1829.

Session met; present, Rev. J. R. Moreland, E. Sharpe and C. Scudder; constituted with prayer when Robena Sharpe, Joseph Parr, Catherine Phillips and Jane Parr were admitted to membership.

June 16, 1829.

Session met; present, J. R. Moreland, E. Sharpe, J. G. Brown, C. Scudder and Isaac Coe; constituted with prayer when Andrew Ingram, Wm. McAdoo, Nancy Brown, Margaret Brown, and William Eaglesfield were admitted to membership, and meeting closed with prayer.
Isaac Coe, Clerk.

June 20, 1829.

Session met, present as before, constituted with prayer when Letty Combs, Catherine Noble, James Brown and his wife were admitted on examination and John Vandeman and Jane his wife, Margaret Morrison, James Morrison and Jane his wife and widow —— Brown were admitted on certificate and Leah Ann Parr and Smallwood Noel were admitted to membership. Closed with prayer.
Isaac Coe, Clerk.

Note this day is exactly one year, June 22nd, since the dissolution of the pastoral relation between this church and the Rev. George Bush, since which time, notwithstanding all our difficulties and the opposition we have met, our church has been remarkably blessed of God and instead of being broken up now consists of 100 members, 60 of whom have been received the past year.

Isaac Coe, Clerk.

October 4, 1829.

Session met, present, Rev. J. R. Moreland, E. Sharpe, and Isaac Coe, constituted with prayer when Simon Yandes was received to membership on examination.

Isaac Coe, Clerk.

The committee appointed to review the records of the church of Indianapolis report that on examination they find said records to be correctly kept. October 9, 1829.

John R. Moreland, Moderator Pres.

October —— 1829.

Session met, opened with prayer. Present, J. G. Brown, E. Sharpe, C. Scudder and Isaac Coe, when on application Benjamin McClure and Nancy his wife were received on certificate from the church of Rocky Spring. Closed with prayer.

Isaac Coe, Clerk.

March 26, 1830.

Session met in the school room; present, Rev. John R. Moreland, moderator, Ebenezer Sharpe, John G. Brown, Caleb Scudder and Isaac Coe, when John Blake and Ruth Blake, his wife, Jane More and Robert Duncan were on examination admitted to membership in the church and Thomas McClintock and Rebecca his wife and William McClintock, their son, and Doctor John E. McClure and Martha his wife and Mrs. Rachel Moreland wife of the Rev. John R. Moreland and John Stagg, Nancy Moreland and Mary Ann Moreland, her children, and Edward McGuire and Elizabeth McGuire his wife were admitted to church membership on certificate. Adjourned. Isaac Coe, Clerk.

March 28, 1830.

Session met. Present, Rev. J. R. Moreland, E. Sharpe, C. Scudder and Isaac Coe; constituted with prayer when Robert Wingate was received on certificate and Mrs. Margaret Blythe on examination. Closed with prayer. Adjourned. Isaac Coe, Clerk.

SESSIONAL REPORT FOR 1828-1829 AND FOR 1829-1830 TO 29th MARCH, 1830

	Communicants	Since			
From Apr. 1, 1828 to	Per Last Rep.	Received on Exam.	Received on Certif.	Died	Dismissed Removed
March 24, 1829....	50	26	6	0	8
To March, 1830....	73	24	20	2	20
For 2 Years..........	50	50	26	2	28

From Apr. 1, 1828, to	Sus-pended	Total in Communion	Baptisms	Missionary Funds	Common Funds
March 24, 1829........	1	73	7- 6	19.53	5.81
To March, 1830......	..	95	4-18	25.96	7.87
For 2 Years............	1	95	11-24	45.49	13.68

The report for two years is inserted because the 1st was never sent up to General Assembly.

July 30, 1830.

Session met. Present, Rev. J. R. Moreland, E. Sharpe, Caleb Scudder and Isaac Coe. Constituted with prayer, when Ann Duke was admitted on examination; closed with prayer.

Isaac Coe, Clerk.

August 3, 1830.

Session met at meeting house. Present as before; constituted with prayer when Mary Walpole was admitted on examination and Jos. Clinton and Elizabeth his wife on certificate. Closed with prayer.

Isaac Coe, Clerk.

October 15, 1830.

Session met, present, Rev. J. R. Moreland, E. Sharpe and I. Coe. Constituted with prayer when certificates of dismissal were given to Isabella Merrill, late Isabella Sharpe, to join the church of Coal Creek; to Alma C. Sickels, late Alma C. Coe, to join the church of Rushville; and certificate of membership to Rebecca Coe,* **absent.** Isaac Coe, Clerk.

October 17, 1830.

At a meeting of the Indianapolis church for choosing one or more ruling elders, pursuant to public notice this morning from the pulpit after sermon, the Rev. John R. Moreland, pastor, presiding and James Morrison, secretary on motion, Resolved,

I. That this church will proceed to the election of one or more elders.

II. That two elders be elected.

III. That all members of the church in full communion, of whatever age, be allowed to vote; when the church proceeded to elect in its usual manner by ballot two additional elders and on counting the ballots James Blake and James M. Ray were found to be duly elected—and immediately James M. Ray was ordained to the office of ruling elder, James Blake being absent.

October 17, 1830.

Collection raised to defray part of the expenses of a commissioner to General Assembly last spring. $5.02 amount.

March 23rd, 1831.

Session met; present, Rev. John R. Moreland, Ebenezer Sharpe, Caleb Scudder, James M. Ray and Isaac Coe. Meeting constituted with prayer, when it appearing to session that charges of unchristian deportment and immoral character are made by common fame against Mrs. —— —— and —— ——, two members of this church, and that the character of the charges and the credence they have obtained are such that it will not be for the peace and edification of the church that they be permitted to unite with the church in the communion of the Lord's supper until these charges shall be investigated. Therefore, Resolved:

I. That the members aforesaid be debarred from the communion of the Lord's Supper until said charges are investigated.

II. That Ebenezer Sharpe and Isaac Coe be a committee to inquire into the evidence of the truth of said charges and report to the next meeting of session.

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*Mrs. Rebecca Coe, wife of Dr. Isaac Coe. See note page 406.

Adjourned to meet at the house of Dr. Coe on Saturday morning next at 8 o'clock.

Isaac Coe, Clerk.

March 26, 1831.

Session met. Present, Rev. J. R. Moreland, moderator, Ebenezer Sharpe and Isaac Coe; constituted by prayer, when the committee appointed for that purpose reported that they have attended to the duty assigned them but have not yet been able to find sufficient evidence to support the charges against the members named, but that sources of information have been intimated to them which they have not yet had time to investigate. Whereupon session, to give further time, adjourned until Tuesday next at 8 A. M. at this place and closed with prayer.

Isaac Coe, Clerk.

March 29, 1831.

Session met according to adjournment. Present, Rev. John R. Moreland, moderator, Ebenezer Sharpe, Caleb Scudder and Isaac Coe. Session constituted with prayer. The committee appointed to make inquiry into the probable truth of several charges in circulation against —— —— and Mrs. —— —— report that there is probable ground that they will be supported by evidence; whereupon, resolved, that —— —— be cited to appear before the session on the 12th of April next at the house of the Rev. John R. Moreland to answer to charges of falsehood and unchaste conduct, and that Mrs. —— be cited to attend at the same place and time to answer to charges of long continued absence from the stated public worship of the church and of unchristian and immoral language and conduct, the charges against both resting on common fame.

Adjourned to meet at the house of Rev. John R. Moreland on Tuesday the 12th of April next at 8 o'clock A. M. Session concluded with prayer.

Isaac Coe, Clerk.

CHAPTER X

A BRIEF HISTORY OF THE PRESBYTERIAN CHURCH* IN THE STATE OF INDIANA

By Rev. John M. Dickey

Madison, Printed by C. P. J. Arion.

[The following copy of the historical paper (now out of print) presented to the Synod of Indiana March 10, 1828, by "Father Dickey," is included in this Memorial Volume as furnishing a record of the pioneer Presbyterian churches of the state, including the account of the organization on July 5, 1823, of the First Presbyterian Church of Indianapolis.]

ADVERTISEMENT

The following brief history of the Presbyterian Church, in the state of Indiana, is designed to encourage the hearts, and strengthen the hands of Christians in our land. The hope is entertained that, when they see what the Lord has done for us in building up His Zion, they will take courage and press forward in the work of the Lord; and feel that gratitude to the Great Head of the Church which becomes those who are so highly favored.

This history was prepared originally, by a committee appointed by the Salem Presbytery, in April 1825, when that Presbytery embraced nearly all that part of the state now included in the bounds of the Synod of Indiana. But, before the history was completed, the Presbytery was divided, and the Synod of Indiana formed. A committee was therefore appointed by the Synod, at its meeting in October 1827, to superintend the publication of said history. The committee have attended to the duties assigned them, and now present to the church the following:

Madison, March 10th, 1828.

A BRIEF HISTORY, &c.

The first Presbyterian (and it is believed the first Protestant) church constituted in what is now the state of Indiana, is located in the region of Vincennes, in Knox county. This church was constituted by the Rev. Samuel B. Robinson, in the year 1806, and styled "the church of Indiana," which name it still retains. It has enjoyed, for many years, the ministerial labors of the Rev. Samuel T. Scott; although the pastoral relation, between Mr. Scott and the congregation, was not formed until the 6th of August, 1825. At that time he was regularly installed pastor of the church by the Salem Presbytery. It consists at present of 118 members.* It has recently been rendered vacant by the death of its pastor.

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*See note page 405.

Charlestown church, in Clark county, was constituted by the Rev. Joseph B. Lapsley, in September, 1812. The number of members not known. In the vicinity of this place, a church denominated Palmyra, had been constituted in 1807, by the Rev. James Vance, with about twelve or fifteen members, but had become almost extinct. The few members remaining were embodied in the Charlestown church. This church was for several years supplied by the Rev. John Todd, and for two years by the Rev. John T. Hamilton. It consists, at present, of sixty-eight members.

Washington church, in Daviess** county, was constituted in August, 1814, by the Rev. Samuel T. Scott, with about seventeen members. The year following the Rev. John M. Dickey settled within the bounds of the congregation, and labored with them four years as a stated supply. Since that time they have remained vacant. There were added to this church, during the year ending October, 1825, thirty or forty members, the fruits of an encouraging work of grace among them. The number is now eighty-six.

Madison church, in Jefferson county, was constituted by the Rev. William Robinson, in 1815, with about fifteen or twenty members. Mr. Robinson continued to discharge the duties of a pastor in this church until August, 1819, when he was succeeded by the Rev. Thomas C. Searle, who was, the following year, installed pastor of the united congregations of Madison and Hanover. Mr. Searle's useful labors were however of short duration. On the 15th of October 1821 he was called to give an account of his stewardship to his Divine Master. The church continued vacant until June 1824; when Mr. Joseph Trimble commenced preaching to them on probation. Mr. Trimble's labors were very acceptable, and an unanimous call was soon prepared for him; but in the holy, though mysterious, Providence of God, he was removed to the Church Triumphant, on the very day appointed for his ordination in the church at Madison, Aug. 11th, 1824. The church afterwards enjoyed occasional supplies until Mr. James H. Johnston was ordained and installed pastor, on the 20th of October 1825. The present number of members is 79.

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*What is here given as the present number of members of this church, and of most of the churches hereafter noticed, was taken from the Presbyterian reports made October, 1827.

**Spelled Davies in original manuscript.

Livonia church, Washington county, was constituted by the Rev. Samuel Shannon, in February 1816, with 13 members. This church continued vacant until 1818 when the Rev. William W. Martin settled among them. Mr. Martin was installed their pastor in April 1821, devoting to them one half of his ministerial labors. The church now consists of 119 members.

Salem church, Washington county, was organized in 1816, by the Rev. Samuel Shannon. The number of members at the time of its organization cannot now be ascertained; in August 1817 however, it consisted of 27 members. Mr. Martin, from the time of his settlement in Washington county, bestowed upon this church part of his labors, and, in April 1824, he was installed their pastor. The church now consists of 95 members.

Blue River church, Washington county, was constituted by the Rev. James McGready, February 6th, 1816, with 7 members. With the exception of three years, 1818, 1819, and 1820, during which Mr. Martin supplied them, every third sabbath, they continued destitute until January 1825. At that time Mr. Tilly H. Brown settled within the bounds of the united congregations of Blue River and Bethlehem*; and on the 25th of June following he was ordained and installed pastor of said congregations. He removed from them in January 1826. The present number of members is 22.

Pisgah church, Clark county, was constituted February 27th, 1816, by the Rev. James McGready, with 15 members. It remained vacant until the year 1819, when the Rev. John M. Dickey was invited to settle within the bounds of the united congregations, of Pisgah and New Lexington. In August of the same year, Mr. Dickey was installed pastor of said congregations, which was the first installation that took place in the state. This church now consists of 53 members.

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*Bethleham in original.

Graham church, Jennings county, was constituted by the Rev. Nathan B. Derrow, in December, 1817, with 17 members. They were supplied, every third Sabbath for two years, by Mr. Dickey, and every fourth Sabbath for one year, by Mr. Crowe*; and during the year past they have enjoyed a part of the labors of Mr. James Crawford. The balance of the time they have been destitute. The church consists at present of 38 members.

New Albany church, Floyd county, was constituted by the Rev. James McGready,** with 10 members, some of whom resided in Jeffersonville. During the first year most of the members residing in Jeffersonville removed, and the balance were dismissed on the 7th of December, 1817, and the church permanently located at New Albany. This church, for a short time, enjoyed part of the labors of the Rev. Daniel C. Banks. In 1818 the Rev. Isaac Reed settled among them, and labored one year. From that time they remained destitute with the exception of a few months during which they were supplied by the Rev. Ezra H. Day, until sometime in 1825, when they secured one half of the ministerial labors of the Rev. John T. Hamilton. Their present number is 34.

Hopewell church, in Sullivan county, was constituted in 1817, by the Rev. James Balch. The number with which it was constituted has not been ascertained. It now consists of 46 members.

Jefferson church, in Jefferson county, was constituted October 17th, 1818, by the Rev. Orin Fowler, with 14 members. They remained destitute until March 1824. From that time they were supplied one sabbath in each month for two years by the Rev. John F. Crowe. They are now under the pastoral care of the Rev. Samuel Gregg. Their present number is 76.

New Lexington church, Scott county, was constituted by the Rev. Orin Fowler, October 25th, 1818, with 20 members. It continued vacant until the settlement of Mr. Dickey in 1819. The church now consists of 49 members.

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*Spelled Crow in original.

**M'Gready in original.

Corydon church, Harrison county, was constituted, January 2d, 1819, by the Rev. John Finley Crowe. It consisted of 7 members at the time of its organization, and remained destitute until the year 1824. Since that time this church has engaged the labors of the Rev. Alexander Williamson. The present number of members is 52.

Carlisle church, in Sullivan county, was constituted by the Rev. Orin Fowler, January 31st, 1819, with nine members. In October 1825 it consisted of 33 members.

Bloomington church, Monroe county, was constituted by the Rev. Isaac Reed, September 26th, 1819, with 12 members. Near the close of the year 1824 Mr. Baynard R. Hall settled at Bloomington, and on the 13th of April following was ordained and installed pastor of the church. The pastoral relation has however since been dissolved. This was done by the Wabash Presbytery, at the request of Mr. Hall, in October 1827. The church now consists of 84 members.

Hanover church, in Jefferson county, was constituted by the Rev. Thomas C. Searle, March 4th, 1820, with 23 members, who had previously belonged to the church of Madison. After the death of Mr. Searle, in 1821, they continued destitute until the settlement of Mr. Crowe, in 1823. The present number of members is 77.

Bethany church, Owen county, was constituted by the Rev. John M. Dickey, March 20th, 1820, with 7 members. In Dec. 1822 Rev. Isaac Reed settled in this congregation, and was installed pastor of the church the following year. But at the close of the year 1825, the pastoral relation was dissolved, at the request of Mr. Reed. The church at that time consisted of 39 members; its present number is not known.

Franklin church, Washington county, was constituted by the Rev. William W. Martin, with 28 members. These persons had previously belonged to Salem church. They were supplied one Sabbath in the month by Mr. Martin, previous to his installation as pastor of Salem church. Their present number is 33.

Orleans church, in Orange county, was constituted by the Rev. William W. Martin, October 2d, 1820, with 16 members. It now consists of 22.

Dartmouth church, in Jennings and Ripley counties, was constituted by the Rev. Thomas C. Searle, August 17th, 1821, with seventeen members. The present number is sixteen.

Palestine church, in Lawrence county, was constituted by the Rev. William W. Martin, in July 1822, with 24 members. It now consists of thirty-one.

Shiloh church, Park county, was constituted by the Rev. Charles C. Beaty, December 17th, 1822, with seventeen members. It now consists of 60.

Union church, Vigo county, was constituted by the Rev. Charles C. Beaty, January 8th, 1823, with nine members. In 1825 it consisted of nineteen.

Ebenezer church, Park county, was constituted by Mr. Beaty, January 9th, 1823, with nineteen members. In October 1825, it consisted of twenty-six. This church in conjunction with Shiloh would be able to support a pastor.

Indianapolis church was constituted, July 5th, 1823, by Messrs. Isaac Reed and David C. Proctor, with fifteen members. Mr. Proctor continued to labor three-fourths of his time in this church for one year, and was succeeded by Mr. George Bush. On the 5th of March 1825, Mr. Bush was ordained and installed pastor of the church. It now consists of about 50 members; the exact number not known.

Sand Creek church, Decatur county, was constituted by the Rev. John R. Moreland, in December 1823. At the first communion in this church, September 5th, 1824, 47 members were recognized as belonging to it. This church remained vacant until the beginning of the year 1826; when the Rev. Samuel G. Lowry settled among them. On the 7th of November of the same year Mr. Lowry was installed their pastor. Their number at present is 63.

Nazareth church, in Daviess and Dubois counties, was constituted by the Rev. John M. Dickey, February 8th, 1824, with 17 members. It now consists of 32. This congregation and Washington propose uniting together in the support of a pastor.

Bethlehem church, in Washington county, was constituted by the Rev. Isaac Reed, April 10th, 1824, from a section of Blue River church. The number of members at the time of its organization was fourteen. In a short time the church increased to 28, but by removals it is now reduced to fourteen.

Crawfordsville church, Montgomery county, was constituted by the Rev. Isaac Reed, in June 1824, with seven members. Its present number is not known.

Columbus church, Bartholomew county, was constituted by the Rev. John M. Dickey, July 3d, 1824, with seventeen members. The present number is seventeen.

New Providence church, Shelby county, was constituted by the same, July 7th, 1824, with thirteen members. It now consists of fifteen.

Franklin church, Johnson* county, was constituted by the same, November 30th, 1824, with six members. Its present number is not known.

Rushville church, Rush county, was constituted by the Rev. John F. Crowe, January 22d, 1825, with 25 members. There have been some additions to this church, and some deaths. Their present number is 40.

Vernon church, Jennings county, was constituted by the same, May 10th, 1825, with thirteen members, the most of whom had previously belonged to Dartmouth and Graham churches. This church enjoyed a part of the labors of Mr. Crowe for two years, and during the past year, a part of the labors of Mr. Crawford. Their present number is 23.

White River church, Green county, was constituted by the Rev. Isaac Reed, July 30th, 1825, with six members. It now consists of thirteen.

Greencastle church, Putnam county, was constituted by the same, August 21st, 1825, with ten members. No subsequent report.

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*Johnston in original.

Paoli church, Orange county, was constituted by the Rev. William W. Martin, September 10th, 1825, with fourteen members, who had previously belonged to Livonia and Orleans churches. Its present number is 21.

Olive Ridge church, Rush county, was constituted by the Rev. John M. Dickey, November 25th, 1825, with six members. It consists at present of fourteen.

Greenfield church, Johnson county, was constituted by the Rev. Isaac Reed, Dec. 31st, 1825, with 9 members.

Greensburg church, was constituted from a section of Sand Creek church, by the Rev. Samuel G. Lowry, on the 12th of May, 1826, with twelve members. From the time of its organization this church has enjoyed a part of Mr. Lowry's labors. It consists at present of 20 members.

Vermillion church was constituted by the Rev. Isaac Reed, October 1826, with fifteen members.

Mill Creek church, Decatur county, was constituted by the Rev. Samuel G. Lowry, on the 30th day of August, 1827, with seven members.

Evansville church was constituted several years ago by the Rev. Daniel C. Banks, with 9 members. In October 1824, it was attached to the Mulenburgh Presbytery, but in May, 1827, the General Assembly made the Ohio river the line between the synods of Kentucky and Indiana, and that church is now within the bounds of Salem Presbytery. The present number of members is not known.

Besides the churches above mentioned, there are in the eastern section of the state several churches, probably 8 or 9 under the care of the Presbyteries of Cincinnati and Miami. The whole number of Presbyterian churches in the state of Indiana may therefore be estimated at something more than fifty.

The following churches, situated in the eastern part of the state of Illinois, belong to Wabash Presbytery, viz:

Newhope, partly in Vigo county, Indiana, and partly in Clark county, Illinois, was constituted by the Rev. James Balch. The date of its organization is not known. The number of members in October, 1825, was 72. Of this number 62 were added during the preceding year, as the fruits of a precious time of refreshing from the presence of the Lord.

Wabash church, located in the county of the same name, was constituted by the Rev. David C. Proctor, March 1822, with 5 members. It now consists of eighteen members, and is supplied by the Rev. Stephen Bliss.

Paris church, Edgar county, was constituted by the Rev. Isaac Reed, November 6th, 1824, with twelve members. In October 1825, it consisted of 43. This church also shared largely in the revival noticed above.

Sharon church was constituted by the Rev. James McGready, about ten or twelve years ago. It consists at present of 42 members.

Golconda church consists of 30 members at present.

Shawneetown church consists of ten members; Bethel of seventeen; and Hopewell of ten. These five churches last named, were within the bounds of Mulenburgh Presbytery until the alteration of the division line between the two Synods.

The means by which, under God, these churches have been planted and watered

It will doubtless be interesting to many of our readers to learn by what means this rapid multiplication of churches, and increase of members have been effected, in a region of country so recently the abode of ''savage beasts and more savage men.''

In the years 1804, 5 and 6, short missionary excursions were made in the vicinity of Vincennes, by the Rev. Messrs. Samuel Rannels, Samuel B. Robinson, James McGready and Thomas Cleland, members of the Transylvania Presbytery, Ky. The immediate fruits of those labors were the gathering and organization, as has been noticed, of the first Presbyterian church in Indiana, which was consequently called after the name of the territory.

In the year 1807, Mr. Samuel T. Scott, then a licentiate under the care of the West Lexington Presbytery, came to Vincennes, at which place he continued one or two years. He then returned to Kentucky, but after an absence of a year or two, he again visited Vincennes, and took up his permanent abode there. He continued to discharge the duties of pastor in the church of Indiana, and to perform, from time to time, much missionary labor in "all the region round about," until the 30th of December, 1827, when he was called from his labors on earth and admitted, as we confidently hope, to his rest above.

About the time of Mr. Scott's settlement at Vincennes, short excursions were made by Kentucky ministers into Clark county. What the effect of those labors was it cannot now be ascertained, further than the organization of the church of Palmyra already noticed.

In the winter of 1810, and 11, and also in 1815 and 16, the Rev. James McGready, then a member of Mulenburgh Presbytery, Kentucky, spent considerable time in the southern counties of Indiana, and his labors appear manifestly to have been blessed, in organizing and building up the little churches in that region.

In December 1814, the Rev. William Robinson, from the Miami Presbytery, Ohio, settled at Madison, in which place and vicinity he continued to labor for nearly five years. During this period Mr. Robinson was instrumental in collecting a respectable congregation at Madison. From that place he removed, in 1819, to Bethlehem. From the time of his removal, bodily indisposition deprived the church almost entirely of his labors, and finally terminated his life on the 28th of March 1827.

In May 1815, the Rev. John M. Dickey, then a licentiate under the care of the Mulenburgh Presbytery, came to the Forks of White River, now Daviess county, where he continued four years; laboring a part of his time statedly in the Washington church, and employing the balance in preaching through the destitute settlements in that region. Mr. Dickey then received a call from the United congregations of New Lexington and Pisgah, for two-thirds of his time. This call was accepted, and the pastoral relation formed, as previously noticed. The balance of his time Mr. Dickey has principally devoted to missionary labors in various parts of the state.

In the year 1816, the Rev. Martin B. Derrow, from the Connecticut Missionary Society, came to the state of Indiana and spent two or three years under the direction of that society. He travelled extensively through the state, and besides the church of Graham, which we have already noticed, he constituted a church at Brownstown, Jackson county, which has since, by deaths and removals, become extinct. About the same time the Rev. Samuel Shannon of Louisville Presbytery, Ky., spent considerable time in different parts of the state.

In July 1817, the Rev. Clement Hickman, from the Presbytery of Geneva, N. Y. settled with his family at Princeton, where a small church had been previously formed by Mr. McGready. Death, however, in a few months removed Mr. Hickman from the scene of his labors, and the church, being thus deprived of stated preaching, and losing some of its principal members by removal, has ceased to exist. But there is a prospect that a church will soon be formed in this place again.

About the time Mr. Hickman came to Princeton, the Rev. James Balch, from the Mulenburgh Presbytery, settled in Sullivan county, where he formed the church of Hopewell. Mr. Balch was advanced in life, but labored, as health and strength would permit, in this church and in parts adjacent, until death closed his labors, January 12, 1821.

In 1817, the Rev. William Dickey, from the Mulenburgh Presbytery, spent a month or two on a mission to the destitute within the state.

In October of the same year, the Rev. John Todd commenced his labors as a stated supply to the Charlestown church, and he continued to supply that church until September, 1824. He was succeeded, as has already been mentioned, by Mr. Hamilton from the Mulenburgh presbytery.

In May 1818, the Rev. William W. Martin, from the West Lexington Presbytery, came to the state and took charge of the congregations of Livonia, Salem and Blue River. Mr. Martin continued to devote an equal share of his labors to each of those churches until his installation at Livonia, April, 1821, at which time he dropped the Blue River church and confined his labors principally to the two churches of Livonia and Salem. He has moreover every year, since his settlement in the state, been in the habit of making frequent excursions, not only in his own neighborhood, but also in distant parts of the state.

Sometime in the year 1818, the Rev. Isaac Reed, from the Transylvania Presbytery, came to New Albany. He labored one year in the little church in that place, and then returned again to Kentucky.

In the years 1818 and 1819, the Rev. Orin Fowler spent a year under the direction of the Connecticut Missionary Society. He visited most of the destitute congregations in the state, and organized several new churches. Mr. Fowler was a very devoted and acceptable missionary, and his memory is cherished with great affection by multitudes who were favored with his ministrations.

In July 1819, the Rev. Thomas C. Searle, previously professor of divinity in Dartmouth College, came to Madison. Mr. Searle was a man of superior talents, of polished manners, and of a most affectionate disposition. And, what was perhaps of more importance to the infant church of Indiana, he was a very zealous, popular and successful minister of the New Testament. His installation and lamented death have been already noticed.

Late in the autumn of 1821, the Rev. David C. Proctor came to the state, under the direction of the Connecticut Missionary Society. After visiting and occasionally supplying many of our vacancies, Mr. Proctor located himself for one year, at Indianapolis, giving at the same time, one-fourth of his labors to Bloomington church. Shortly after the close of this term he left the state.

In the year 1822, the Rev. Ezra H. Day, from the state of New York, settled at New Albany, where he continued as a stated supply until his death, which occurred September 22, 1823. Mr. Day was with us ''a stranger in a strange land,'' but his modest, unassuming manners, his sound judgment, and apparent piety, endeared him to the few friends who were favored with his acquaintance.

In December 1822, the Rev. Isaac Reed returned to the state and settled in Bethany church, as has been stated. As this church was not able, at any period of Mr. Reed's connection with it, to secure more than one half of his ministerial labors, he spent the balance of his time in extensive missionary operations, chiefly under the patronage of the Connecticut Missionary Society, until the spring of 1827, when he returned to the state of New York.

In April 1823, the Rev. John Finley Crowe, from Louisville Presbytery, was called to Hanover church, and in the August following was installed pastor. Mr. Crowe devotes only three fourths of his time to his congregation: the remainder has been devoted to missionary labors, principally under the patronage of the Connecticut Missionary Society.

The Rev. Charles C. Beaty, a missionary under the patronage of the General Assembly, spent the winter of 1822 and 1823 in the western part of the state. Mr. Beaty was a devoted and acceptable missionary, and was instrumental in collecting together and organizing several churches.

In 1823 and 4, Mr. Joseph Trimble, a licentiate under the patronage of the General Assembly, spent six months as a missionary. He travelled extensively and labored in many places with apparent success. Mr. Trimble's talents, piety, zeal and engaging manners seemed to qualify him for extensive usefulness. But in the holy providence of God, he was, as has been noticed, shortly after the close of his mission, removed from the scene of his labors to that "better country" for which he seemed while here so ardently to pant.

In the summer of 1824, Messrs. George Bush, Baynard R. Hall and Alexander Williamson, all from the Theological Seminary of Princeton, came to the state. Mr. Bush, a licentiate under the care of New Brunswick Presbytery, settled at Indianapolis. Mr. Hall, a licentiate from the Presbytery of Philadelphia, took charge of the State Seminary at Bloomington and of the church in that place. Mr. Williamson has continued to supply the church at Corydon, and besides performing a missionary tour under the patronage of the Indiana Missionary Society.

Mr. Samuel Taylor, also a licentiate under the patronage of the General Assembly, spent six months, in 1824 and 5, as a missionary in the Western part of the state.

At the same time Mr. James H. Johnston, under the patronage of the Domestic Missionary Society of N. York, travelled extensively through the interior and eastern part of the state, and finally located himself at Madison, as has been already mentioned. Mr. John Young, a licentiate under the care of the General Assembly, came to the state in company with Mr. Johnston, spent two months as a stated supply at Madison, & then passed through the interior of the state to the Wabash. He continued to labor till the close of his mission, with great zeal and much apparent success, in that region, principally on the Illinois side. When his mission was closed, Mr. Young attended the annual meeting of the Indiana Missionary Society at Vincennes and was attacked, during the meeting, with a violent fever which terminated his valuable labors and temporal existence on the 15th day of August 1825. He was a young man of ardent piety, amiable disposition, agreeable manners, and most unwearied zeal in the cause of his Divine Master. His death was a loss which continues to be lamented, by a numerous circle of friends who had profited under his ministry.

In the autumn of 1825, Messrs. James Stewart, Samuel Gregg and Lewis McLoed, from the Princeton Seminary, visited the state. The two first named were under the patronage of the General Assembly, the last, of the Domestic Missionary Society of New York. Mr. Stewart spent the first part of his mission of six months at Rushville, the last part in the South West section of the state. Mr. Gregg devoted his time, which was the term of five months, to the counties of Bartholomew, Shelby and Johnston, and then settled in Jefferson Church. Mr. McLoed after travelling extensively in the state finally located himself at Augusta, Ky.

The Rev. Truman Perrin, from one of the congregational associations in Vermont, came to the state in the summer of 1826, and took charge of the seminary in Vincennes, and although he is not united with any of the Presbyteries, he performs considerable labor in the vacancies around him.

In the latter part of the year 1826, Mr. James Crawford, having completed his theological studies at the Princeton Seminary, returned to the state under the patronage of the American Home Missionary Society, and labored for one year in the churches of Graham, Vernon and Dartmouth.

Mr. Samuel E. Blackburn, a licentiate from the Louisville

Presbytery, made a temporary location at Jeffersonville, and was ordained by Salem Presbytery December first 1826.

During the year 1827 Messrs. Calvin Butler and Leander Cobb, from the Andover seminary, and Mr. William Lowry, from Princeton seminary, came to the state; all of them under the direction of the American Home Missionary Society. Mr. Butler is laboring at present at Princeton, and Mr. Cobb at Charlestown. Mr. Lowry preached, for three or four months, with great acceptance and with very flattering prospects of usefulness, in Rush & Johnston counties and the region adjacent. His useful labors however were by a mysterious dispensation of Providence, soon terminated. In attempting to cross the Driftwood, the East Fork of White river, in a canoe, at Fishley's mill, he was drowned on the 11th of February, 1828.

In the latter part of 1827, Mr. James Thompson, from the Cincinnati Presbytery, located himself at Crawfordsville, and the Rev. David Monfort* at Terre Haute.

Besides the missions already noticed, others were performed, by different persons, at different times, although we have not been able to obtain sufficient documents to justify a particular account. In 1815 the Rev. Daniel Gray spent some time as a missionary in the Southwestern part of the state, and in 1818 and 1819 Mr. Ravaud K. Rodgers in the Southeastern.

Mr. Francis McFarland visited the state in 1820; Messrs. William B. Barton and Adams W. Platt, in 1820 and 21; and James L. Marshall in 1822 and 23. These four last named missionaries labored also in the South eastern part of the state.

From this brief view it is manifest that the church of Indiana is deeply indebted to the Christian benevolence of distant societies. Of these the Connecticut Missionary Society seems to have the first claim. Her missionaries have been found among the first heralds of the Cross in these western wilds, and for whole years together have they prosecuted their arduous labors, amid perils and privations innumerable. And, with a perseverance that never tires, is her hand stretched out still for our encouragement and support. To the Board of missions under the General Assembly are we much indebted. Frequently has the solitary exile from Christian privileges been cheered by the transient visit of their missionary. It is to be lamented, however, that from the brevity of the commissions given by that body, and the extensive field of operations which they embrace, the good effected has been by no means proportionate to the time and treasure expended. Recently the Domestic Missionary Society of New York, which has now become the American Home Missionary Society, has extended its benevolent efforts even unto us. Several of its missionaries are already stationed within the bounds of Indiana.

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*Manfort in original.

THE INDIANA MISSIONARY SOCIETY

In order that the increasing vacancies might be better supplied with the means of grace, the Louisville Presbytery at its stated sessions in Madison, April, 1822, appointed a meeting of the friends of missions to be held at Livonia on the first Friday in August next ensuing. On the day appointed a number of persons from different congregations attended. The Indiana Missionary Society was formed, and a constitution adopted. But little however, was done the first year except printing and circulating the constitution and address of the society, and forming a few auxiliary associations. During the second year but ten weeks of missionary labors were performed under the direction of the society. The third year the society had in its employ six missionaries resident within its bounds. During the last years the society has had its missionaries in various parts of the state. At the annual meeting in August, 1826, the constitution was so amended as to become auxiliary to the American Home Missionary Society. A correspondence has since been kept up with the national society, and the plans adopted are such as seem to promise important advantages to the destitute churches in our state. According to an arrangement made between the two societies, the missionaries of the parent society are to be located by the direction of the standing Committee of the Indiana Missionary Society.

THE SALEM PRESBYTERY

Previous to October, 1823, churches in the state of Indiana, within the bounds of the Synod of Kentucky, were under the care of the Louisville Presbytery, which generally met in the fall in Kentucky and in the spring in Indiana. By an act of the Synod Oct. 1823, all that part of the state of Indiana which lies west of a line due north from the mouth of Kentucky river, was constituted into a new Presbytery denominated the Salem Presbytery, which, at its formation consisted of the following members, viz: William Robinson, John Todd, Samuel T. Scott, William W. Martin, John M. Dickey, John F. Crowe and Isaac Reed. In October 1824, all that part of the state of Illinois belonging to the Synod of Kentucky, which lies north of a line due west from the mouth of White river, was added to this Presbytery. At the same time that part of the state of Indiana, which lies south and west of the following lines, viz: beginning opposite the mouth of Green river, running due north 20 miles, thence north westwardly to the mouth of White river, was attached to Mulenburgh Presbytery.

The Salem Presbytery held its first meeting at Salem, in April 1824. All the ministers belonging to the presbytery were present, except one who was prevented by age and infirmity.

The second stated meeting was held at Charlestown, in October of the same year, at which time they licensed Mr. Tilly H. Brown to preach the gospel. On the fourth of March 1825, Presbytery met at Indianapolis at the call of the moderator, and received under their care Mr. George Bush and Mr. Baynard R. Hall, licentiates. On the day following they ordained Mr. Bush and installed him pastor of the church of Indianapolis, it being the first ordination of a Presbyterian clergyman in the state of Indiana. The ceremonies were performed in the state Capitol.

The third stated meeting was held at Washington, April 1825, at which time they received under their care Messrs. Stephen Bliss and Alexander Williamson, licentiates.—Presbytery adjourned from Washington on the ninth and met at Bloomington on the twelfth, and on the day following, ordained Mr. Baynard R. Hall, and installed him pastor of the church of Bloomington. This second ordination took place in the State Seminary. On the third day of June, Presbytery met at Charlestown, and, on the day following ordained Mr. Alexander Williamson to the work of an evangelist. On the 24th of the same month, Presbytery met in the Bethlehem church, and, on the next day, ordained Mr. Tilly H. Brown, and installed him pastor of the united congregations of Blue River and Bethlehem. Presbytery again met at Vincennes on the 4th of August, and on the 6th ordained Mr. Stephen Bliss to the work of an evangelist; and installed Mr. Scott pastor of Indiana church.

The Salem Presbytery held its fourth stated meeting in Pisgah church on the 7th, 8th, and 10th days of October, 1825. At this meeting they received the Rev. John T. Hamilton, and also James H. Johnston a licentiate. On the 19th of the same month they met at Madison, and on the day following ordained Mr. Johnston and installed him pastor of the church in Madison.

MADISON AND WABASH PRESBYTERIES

By an act of the Synod of Kentucky, October 1825, the Salem Presbytery was divided, and two new Presbyteries formed, viz: Wabash on the west and Madison on the east. The Salem Presbytery after the division was effected, consisted of the following members, viz: John Todd, William W. Martin, John T. Hamilton, Alexander Williamson and Tilly H. Brown; and had under its care eleven congregations, viz: Charlestown, Livonia, Salem, Blue River, Bethlehem, Corydon, New Albany, Franklin, Orleans, Palestine, and Paoli. The Wabash Presbytery, at its formation, consisted of five members, viz: Samuel T. Scott, Isaac Reed, George Bush, Baynard R. Hall, and Stephen Bliss; and had under its care nineteen churches, viz: Indiana, Washington, Nazareth, Wabash, Carlisle, Hopewell, Union, Ebenezer, Shiloh, New Hope, Paris, Crawfordsville, Indianapolis, Bethany, Bloomington, White River, Greencastle, Franklin and Greenfield. The Madison Presbytery, when first constituted, consisted of four ministers, viz: Wm. Robison, John M. Dickey, J. F. Crowe, and James H. Johnston, and had under its care thirteen congregations, viz: Pisgah, New Lexington, Hanover, Madison, Jefferson, Graham, Dartmouth, Vernon, Sand Creek, Columbus, New Providence, Rushville, and Olive Ridge.

After the division of the Salem Presbytery, that Presbytery ordained the Rev. Sam'l E. Blackburn to the work of the ministry, on the 1st day of December, 1826, having previously received his dismission from the Louisville Presbytery, as has been noticed; and on the 6th of April, 1827, they dismissed the Rev. John Todd, to join the West Lexington Presbytery.

The Wabash Presbytery, on the 12th of October, 1827, received the Rev. Benjamin F. Spilman from the Mulenburgh Presbytery, and on the 13th they received the Rev. William Henderson from the Ebenezer Presbytery. Mr. Henderson is since dead.

The Madison Presbytery, on the 5th day of October, 1826, received the Rev. James Duncan from the Hartford Presbytery, and the Rev. Samuel G. Lowry from the Cincinnati Presbytery, & Mr. Samuel Gregg a licentiate from the New Brunswick Presbytery. And on the 7th they ordained Mr. Gregg to the work of the ministry and installed him pastor of Jefferson church.

THE SYNOD OF INDIANA

By an act of the General Assembly of the Presbyterian church, May 29th, 1826, the Presbyteries of Missouri, Salem, Wabash and Madison, were constituted into a Synod, denominated the ''Synod of Indiana.'' This Synod met agreeably to the appointment of the General Assembly, in Vincennes, on Wednesday the 18th day of October, 1826, and continued in session until the 21st. There were present of the Presbytery of Missouri (which includes the state of Missouri and the western part of Illinois), the Rev. Salmon Giddings, with James McClung, ruling Elder,—of the Presbytery of Salem, the Rev. Tilly H. Brown, with James Young, Elder,—of the Presbytery of Wabash, the Rev. Samuel T. Scott, Rev. George Bush, Rev. Baynard R. Hall, with James Scott, John Orchard, Frederick Dey Hoff, John Holme, James Carnahan, Robert Taylor, Thomas Gold, Samuel Peery and John M'Kee, Elders, —of the Presbytery of Madison, Rev. John M. Dickey, Rev. John F. Crowe and Rev. James H. Johnston, with Alexander Walker, Elder. The Rev. Truman Perrin, from the convention of Vermont, was present as a corresponding member.

The second meeting of the Synod was held at Salem, on the 18th, 19th and 20th days of October, 1827. Fourteen ministers, members of the Synod, were present, and the same number of elders. Much harmony prevailed in their deliberations and much brotherly love appeared among the members. "How pleasant it is for brethren to dwell together in unity."

REMARKS

By comparing this brief history of our Church with the growth of our state we find, that in 1810, when the population of Indiana was estimated at 24,000, we had one preacher and one church, containing about forty or fifty members. In 1815, when the population was 68,780, we had three preachers and four churches, containing probably eighty members in all. In 1820, when the population was 147,178, there were six preachers and about twenty churches (including the whole state) containing about six or seven hundred members. And in 1825, when the number of inhabitants was computed at 250,000, there were fifteen preachers (including two within the bounds of the Synod of Ohio) and about fifty churches in the whole state. From thirty-nine of those churches reports were received by Presbytery in October, 1825, presenting an aggregate of 1542 members, of whom 292 were added during the preceding year. We may therefore safely estimate the whole number of communicants in the state at that time to have been between 1600 and 1700. From reports of thirty-three churches in the state of Indiana, which were made in October, 1827, there appear to be 1520 members in communion, in those churches, 184 of whom were added the preceding year. We may therefore estimate the whole number of communicants at present in the state of Indiana to be about 2,000. From reports made at the same time it appears that the whole number of communicants in the churches of Illinois and Missouri is something less than 1000.

From the rapid emigration to our state, it might naturally be expected, that a considerable proportion of the additions would be by certificate; but upon examining the records of several churches, it appears that a safe estimate would be, that from one half to two-thirds are added on examination.

But few of the churches have experienced any thing like special revivals of religion. In the years 1818 and 1819, however, the Lord was pleased, in a good degree, to revive His cause in the congregations of Livonia and Salem; and a considerable number, especially of the youth, were added to the church. In 1825, the congregations of Washington, New Hope and Paris experienced times of refreshing from the presence of the Lord, and a number in those places attached themselves to the church. In 1821, there was an encouraging increase to the Jefferson church. Most of the churches have had a slow and gradual increase; and sometimes the increase has been more encouraging.

With some exceptions, a considerable degree of harmony prevails in our churches, and the members are generally living at peace among themselves. Yet in few instances is that *ardent affection* manifested which should characterize the children of the same Heavenly Father. Seldom, we fear, could the words used by a certain heathen in reference to the primitive Christians, be applied, with propriety, to our members: "See how these Christians love one another."

We have to deplore moreover a spirit of conformity to the maxims of this world. In many, this is so apparent that it would be difficult, if not impossible, to distinguish them from the men of this world. Yet there is reason to believe that many are indeed devoted to God and His service,—bearing testimony by their lives that they have been with Jesus.

EXTRACTS FROM RECORD OF REV. ISAAC REED*

Nov. 28, 1821. (To Rev. Abel Flint, Secretary of the Missionary Society of Connecticut). I omit to send you the particulars of my journal, that I may have room to give you an account of Indiana as a missionary field; I think it an encouraging field, could it be supplied soon; it contains 140,000 inhabitants; these inhabitants are settled along the Ohio river more than three hundred miles, including its windings: up the Wabash river, from its mouth, two hundred miles; and up the west line of the Ohio State. one hundred and thirty or more miles: settlements are contained in all parts between these three boundary lines. The north part of the state is not yet settled; and but lately purchased of the Indians; the east part of the state from the Ohio line down the Ohio river, to a point directly opposite the mouth of the Kentucky river; and to a line running thence due north is included within the bounds of the Synod of Ohio. I know not how many Presbyterian churches there are in this district; it is among the oldest settled parts of the state; it is about forty miles wide from east to west; but whatever may be the number of churches, there are but two Presbyterian ministers, and neither has a pastoral charge. From this line, proceeding westward, the whole remainder of the state belongs to the Synod of Kentucky; this is a tract of about one hundred miles from east to west; and many parts of it are thickly settled; all this territory is in the bounds of the Louisville Presbytery; and in it all, there are only five Presbyterian ministers of the General Assembly; one of these is nearly superannuated; of this number, three only are settled pastors; one of these has one, another two, and the third three stated places for preaching: besides these six churches, which are thus partially supplied with preaching, the whole of the rest of the country is missionary ground; and in it there are now fourteen infant Presbyterian churches; several of these have been gathered and planted; and all of them have been watered by missionaries; of

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*Rev. Isaac Reed (who acted as Moderator at the organization of this church) was born at Granville, N. Y., August 27, 1787, and grew up at that place. He had his collegiate education at Middlebury College, Vermont, and was licensed to preach in 1816. His health was affected by weak lungs, and largely in search of health, he gave up ordinary pastoral work, and came West in 1817 as a volunteer missionary. He was

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received into Transylvania Presbytery and traveled widely through Kentucky, Indiana, Illinois and Ohio. In 1818 he accepted a call from a congregation of fifteen members at New Albany, which had no church building. In February 1819 he received a commission from the Missionary Society of Connecticut, and labored under its auspices for the next seven years, when he returned to the East. He wrote extensively, and in 1828 published a little volume of correspondence and other papers, under the title of "The Christian Traveler," from which the extracts here given are taken.

these, the missionaries from the Connecticut society, have borne their full share; and if the country could be well supplied with missionaries, who could spend a year or more among the new settlements, or who could be settled in them, after the plan of many in the Western Reserve part of Ohio, each laboring a fourth part or more of his time as the pastor to some church, and the rest of the time as a missionary, there is a fair prospect that new churches would be rapidly forming. I have travelled considerably in new settlements in other parts, besides Indiana; but I have never found so great numbers, who seem to be religiously inclined, and who are professors of some sort, as in Indiana; there are all the kinds, regular and irregular, orthodox and heretical of the older states.

In some parts, these professors are gathered into societies, and have the ordinances; in other parts they are scattered here and there without being so gathered. You therefore see the need there is of missionaries, and of missionaries who are faithful men, *able also to teach others;* and these places must be supplied by missionaries, or they must remain unsupplied; the settlers in general are poor; and the churches have from ten to fifty communicants, male and female; a few have over fifty, and numbers have not over twenty, and some less. These people are without money; and but little stock. They are opening, with their own labour, farms, where the land is heavily timbered; they are living in mud-walled log cabins. What can these people do towards settling ministers, who must be supported by their salaries?—what can they do?—in money they can do hardly any thing; the older churches, therefore, must send them missionaries, and help them to creep, till they can stand and go alone; or, ah me! their brethren perish without the gospel; and the neglect of their poor brethren will be upon them.

I wish to raise for the poor inhabitants of Indiana, the Macedonian cry: ''Come over and help us.'' Brethren, I tell you what I know; I speak of what I have seen; and the eagerness of those poor people, to hear the gospel and to attend upon the appointments of your missionary; and the thankful prayers, (which he heard some of them offer), are still fresh in his recollection;

and they plead with him to plead with his older brethren, the trustees of the Connecticut society, to send them help, as they may have ability. Brethren, you have here the map of the country before you; it has only seven Presbyterian ministers; and it has 140,000 inhabitants; these are scattered over an area of country three times as large as Connecticut; and what makes it still more important is this,—a vast tract of first-rate land has been lately brought into market, and is now fast filling up with people, from nearly all the other states.. In my late tour, I was within the bounds of this new purchase, and preached two sermons in it; and if it shall please the trustees to continue my appointment, I contemplate removing there in less than a year, to endeavor to build up a little church in Owen county, and to labour as a missionary; I shall then be in the heart of the state, and of the mission ground; and I think I could do more good in the church there than where I now am.

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1823. Before the spring meeting of (Salem) Presbytery, which was held at Charlestown, 105 miles distant, a call was made out by the Bethany church in Owen county, to obtain my ministerial labours for one half of the time. I attended the Presbytery and accepted the call, when the arrangements were made for an installation in August. Soon after my return from this Presbytery, I began to open regularly upon my plan of missionary labour. About the time of my removal from Kentucky, the Rev. David C. Proctor engaged for a year at Indianapolis, for three-fourths of his time, and soon after he engaged to supply the remaining fourth part of his time at Bloomington. These places are 52 miles apart. In passing from one to the other, of these places, he usually came by my house. It was not before July of this year that the way became prepared to constitute a church at Indianapolis. My first visit to that place was through many perils of waters by the way, in company with Mr. Proctor, the 3rd of July. On the afternoon of the 4th I preached to the Presbyterian friends at a cabinet maker's shop; and at the same place on the morning of the 5th, I presided as moderator, in the formation of the church at Indianapolis. Two ruling elders were chosen, viz., Dr. Isaac Coe and Mr. Caleb Scudder. The same day two other ministers arrived; the next day was the Sabbath, and there were four ministers with this new-formed church. This was now the second year of the settlement of this town. In the same month I made my first tour through the churches and settlements near the Wabash above Terre Haute, and visited the newly located town of Crawfordsville. In this tour, I passed a night in the woods, without human company, or other light than that made by the lightning.

In August, I went to a sacrament in Knox county, and first saw Vincennes; this was about 85 miles from my residence, nearly south west;—here has been a Presbyterian minister for many years well nigh alone, keeping a Presbyterian post near the old French military post of Vincennes. To this place I was invited by the resident minister to assist him in a sacramental meeting to be given on Friday. In October, I again attended Presbytery; (this session was held at Shelbyville, Kentucky) ; and from Presbytery went on to Synod at Lexington; this was a travel of 150 miles to attend Presbytery, and 200, or very nearly, to attend Synod. After the Synod, I visited Nicholasville, White Oak, and Danville; preached again on the Sabbath to my congregation of Nicholasville, and a number of times in the county; this is the last time of my being in those places. That meeting of Synod divided the Louisville Presbytery, and formed a new one in Indiana; this had been an object greatly desired by the members in Indiana. The new one was, at my suggestion, named ''Salem Presbytery.'' In this name I regarded its scriptural signification;—its first meeting was not held till the following April.

1825. In April, 1824, the Salem Presbytery had its first meeting. This was held in the town of Salem. That meeting I attended, and was one of the committee to form rules for its regulations, and times of meeting. I also drew up the report respecting the state of religion within its bounds. In this I endeavoured to give a brief outline of the country, with its need of increase of ministers. This report was designed for the General Assembly at Philadelphia, whither it was sent. A copy was also sent to Hartford, Connecticut, and published in the Connecticut Observer.

Immediately after Presbytery, I spent some days, by special request, in the south part of Washington county, to form a church; this church was formed and named "Bethlehem." I think its members were 14; to this church I administered the sacrament the day after its formation. Early this spring was printed my first little book; this was a tract of twelve pages with this title, "The Christian's Duty;" of this, I published an edition of a thousand copies. Most of these I have either distributed gratuitously or sold, and I have reason to believe they have been useful. This year I also constituted two other Presbyterian churches, and revived, by God's blessing, a third. The first of these was gathered at Crawfordsville in June, and revisited and the sacrament administered in September. The other was over the Wabash river, in Edgar county, Illinois. This was over 70 miles westward from my residence. It was not till after a third application that I was able to go.

At the time of that visit, there seemed a special Divine influence on the minds of several. Returning from that place, I came through a relic of a church formed just upon the line of the two states, by the Rev. N. B. Denow. It had now but one ruling elder and nine or ten members; but here the Spirit of the Lord seemed to be moving on the minds of numbers. I held a sacrament for them and others on the east side of the Wabash river, in the village of Terre Haute, on Thursday in the week, and five were received into this little church, and from that time it had a blessed season of revival till its numbers were seventy. Its first name had been "Hopewell," but at my suggestion, it was changed to New Hope. Of this tour and these things, a letter was published in the Western Luminary, printed at Lexington, Kentucky, under the title of "Good News from the Frontiers."

In the fall of 1823, the Rev. D. C. Proctor left Indiana, and located in Kentucky. From this time, the particular care of the church at Bloomington and at Indianapolis, fell upon me, till the arrival of the Rev. Mr. Bush at the latter place in the summer of 1824, and the Rev. Mr. Hall at Bloomington near the same time. Neither sacraments nor baptism were performed in either, but by my ministry. My travels in this year, 1824, were 2480 miles. I attended sixteen sacramental meetings, in which I either had the whole ministerial labours, or assisted with others; examined about forty persons, who were received into the communion of the church; nine of these where I was pastor. Baptised eight adults and sixty-one children.

The fall session of our Presbytery was held at Charlestown. At this was granted the first licensure, which ever took place in the Presbyterian Church in Indiana. At this meeting, the writer acted as moderator; as he did also in the first ordination the following March. In the spring session of the Presbytery for 1825, which was held at Washington, the writer preached the opening sermon, and the following week he preached the ordination sermon at Bloomington, when the Rev. B. R. Hall was ordained and installed over the church at Bloomington. In this year there were six ordinations in the Presbyterian Church in Indiana. Four of these I attended and took a part;— at the first, which was the Rev. Geo. Bush at Indianapolis, as moderator, I gave out the appointments to the others, and took the address to the congregation on myself. At the second, which was this at Bloomington, I preached the sermon. At the next, which was the Rev. Alexander Williamson as evangelist, I was not present. At the fourth which was the Rev. T. H. Brown, over the Bethlehem church, I preached the sermon. At the fifth, which was the Rev. Stephen Bliss as evangelist, and which took place at Vincennes, I gave the charge to the evangelist.

This was at a meeting of the Presbytery, held in connection with the annual meeting of the Indiana Missionary Society; this was a society in which I felt a great interest. It was formed by the brethren in Indiana, in the summer of 1822; whilst I was in Kentucky I became a member of it, at its first anniversary, 1823, and received a commission to perform eight weeks of missionary labours. A part of these weeks of labour were performed. That anniversary I was not able to attend.

The second anniversary, which was held in August, 1824, I attended, and made myself and my wife life members, by the payment of 10 dollars for each. The next year, was this time at Vincennes, when I made my oldest child a life member by the payment of 10 dollars more, and before leaving Indiana, in 1826, I made another child a life member by the payment of 10 dollars more; I also interested myself much in the increase of its funds by others, and with some success; particularly was this the case at Bloomington, Charlestown, Indianapolis, and Terre Haute, and from a female friend in Green county. I looked upon it as a means which promised great good to the needy churches in Indiana, and its meetings were seasons of much satisfaction to my mind. The last of these meetings which I was favoured to attend, was that in August, 1825, where, in connection with another brother, I drew up its report and prepared it for the press. In the summer also of this year, I published two sermons in one book. One of these was a New Year's sermon to the young people of Owen county, the other, the ordination sermon at Bloomington. This sermon also the Salem Presbytery had printed, at Lexington, Kentucky. A little book of my preparing, called ''Conversations on Infant Baptism, mainly abridged from a work of Charles Jaram, A. M., of England.'' This abridgment had been first made, when I resided at Nicholasville: it was now revised the last winter, and submitted to our Presbytery in its session at Bloomington in April. By them it was adopted, and a resolution passed to publish it. It was published in an edition of 1000 copies. These were sold, as far as I have known, very readily.

1825. The third annual Meeting of the Indiana Missionary Society, was held in Vincennes, on the 5th of August, 1825, and was opened with prayer by the president, the Rev. Samuel T. Scott.

Officers of the Society for the Present Year.

President
The Rev. Samuel T. Scott

Vice Presidents
Dr. Isaac Coe
Hon. James Scott
Hon. William Hendricks
Gen. Homer Johnston

Secretaries
Rev. Wm. W. Martin, recording secretary
Rev. Isaac Reed, corresponding secretary

Treasurer

James McKinney, Esq.

Standing Committee

Rev. John M. Dickey
Rev. Wm. W. Martin
Rev. Isaac Reed
Rev. Alexander Williamson
Rev. Tilly H. Brown
John Martin
Samuel Lynn
A. Wier
John C. McPheeters
James Carnahan
Dr. Burr Bradley
Leonard Hutton

Life Members

Rev. Isaac Reed
Rev. John M. Dickey
Rev. Samuel T. Scott
Rev. Alexander Williamson
Mrs. Elinor Reed
Martha Doughty Reed
(four years old, by her father)

The next annual meeting of the society is to be held at Indianapolis, the first Friday in August, 1826.

1825. Indianapolis, the new and permanent seat of government for the state, is a place of great need and of high hope for a *located* missionary; I was lately there, and the session of the church showed me a written resolution of their society, which they design to forward to you. This resolution requests the location of a missionary there; I encouraged them to forward it. There are many reasons why this location should be made. A church is commenced there, which has eighteen members; four of these are male persons. A meeting-house is built, at least raised and covered in.

The congregation is able and willing to raise for your missionary $200 a year. There is a little Baptist church, and a little

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*[A copy of the original issue of Dr. Dickey's article: "A Brief History of the Presbyterian Church in the State of Indiana" is in the possession of the Presbyterian Historical Society at Philadelphia, Pa. Our reprint of the paper was made from a typewritten copy and not from the photostat copy of the original in the Indiana State Library. The following variations from the original will, therefore, be noted:

In the original document the names of months are frequently abbreviated and numbers are usually in figures. Small capitals and small letters are often used instead of capitals, especially toward the end of the article. This is explained by the fact that the supply of type in those early days was limited, and the typesetter, in setting a long article, sometimes ran out of type for a particular capital letter and was obliged to use small capitals or small letters. Further variations, except slight differences in punctuation, are indicated in footnotes.]

Methodist society; and there is no church of our order near enough to unite with these to obtain a minister; the nearest is fifty-two miles. It is thought by the session, if they can have a missionary for one year, they can support him after that time; they have such prospects from those, who are expected to move there within a year. Now, they look to you, brethren, to appoint them one; and he ought to be there as soon as possible;—they want a man of such talents as are favourable to collecting and embodying society; one who would be willing to become settled; he should appropriate his Sabbaths to the town, and have week-day appointments all about that part of the country.

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*Note—Mrs. Coe was absent on a visit to her former home in the East. It was customary in the early days, when the rules of church government were very strictly observed, for persons wishing to participate in the sacrament in churches other than their own, to produce certificates of membership. Rebecca Cook Coe, wife of Dr. Isaac Coe, was born in New Jersey in 1782, the year of Dr. Coe's birth. She died at Indianapolis on December 5, 1843. Having come here with her husband in May, 1821, she was a resident of this place for nearly twenty-three years, during the earliest period of its history, and was untiring in the charitable work of the growing town. At the time of her death, her pastor, Dr. Gurley, wrote:—"While fully participating in the hardships and privations incident to new settlements, so severely trying to those used to the associations and comforts of the older states, she was the active and efficient friend of the sick and destitute. Few were the cabins of affliction that were not visited by her, even in the exposure of storms; and many of the needy and ignorant were, by her efforts, guided to the Sabbath School. A lively sensibility to the calls of benevolence was in her a marked trait. She was one of the little flock which united in the formation of the Presbyterian Church of this place, the interests of which, for the advancement of the Redeemer's kingdom, have always been the object of her deepest solicitude. To provide for the hospitable entertainment of the weary missionary was ever her concern, as many recipients of her kind regard could testify." Mrs. Coe was intensely interested in the work of the Indianapolis Tract Society, of which Dr. Coe was for many years President. The local organization was affiliated with the American Tract Society and circulated its literature. A sight familiar to the inhabitants of Indianapolis in pioneer days was that of Mrs. Coe riding on her pony, distributing tracts among those outside the membership of the churches.

CHAPTER XI

THE FIRST PRESBYTERIAN CHURCH AND EDUCATION*

THE FIRST LIBRARIES**

In the minutes of the session (page 306) there is record of the founding of a library for this church. This was distinct from the Union Sunday School library, and the two were the first free libraries in the city and probably in the state. In connection with the history of these library enterprises, there should be noted extracts from two articles published in *The Indianapolis Star* and *The Indianapolis News,* April 9 and 10, 1923, respectively, relating to the semi-centennial of the Indianapolis Public Library, which was celebrated on Sunday, April 8, 1923, as they indicate the early influence of this church and the Union Sunday School in the free library movement:

(From *The Indianapolis Star,* April 9, 1923)

''The celebration of the fiftieth anniversary of the opening of the Indianapolis Public Library, held yesterday afternoon at the Central Library building, St. Clair and Pennsylvania streets, became a joint festival with the one hundredth anniversary of the founding of free Sunday School libraries. Mr. Jacob P. Dunn, ex-member of the Indiana Library Commission, called attention to the fact that Indianapolis Sunday Schools established free libraries—the first in Indiana—in 1823, and declared that without the service that the Sunday Schools rendered, the present-day library would lack its advancement and facilities. 'These Sunday School libraries proved to the public what free reading meant,' Mr. Dunn said. 'They lighted the way for the later coming of public libraries supported by taxation and dedicated to the citizenship as a whole.' He declared that the Sunday School libraries caused children to form the reading habit.

''Mr. Dunn said further that the celebration was really that of the founding of the free library system in Indiana, as well as in

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*See also pages 22, 26, 27, 60, 61, 78, 80, 126, 127, 209, 214-221, 234.

**See pages 216, 220, 234, 251, 261, 306.

Indianapolis, laws authorizing the establishment of libraries in other counties, townships, and communities having been based on the success of the Indianapolis system.''

(From *The Indianapolis News*, April 10, 1923)

''In his remarks at the semi-centennial library celebration, observed in the City Library building Sunday afternoon, Mr. Jacob P. Dunn said, in substance, that the first library movement in the state was the Sunday School movement, which had for its aim not only religious instruction, but also rudimentary education in a land that then had few schooling facilities for its children. It both taught and supplied reading, and the old Sunday School libraries were a precious boon to that generation.''

THE INDIANAPOLIS ACADEMY*

MR. JACOB P. DUNN.

Upon the arrival of Ebenezer Sharpe in Indianapolis in 1826, by invitation of the Trustees, he assumed charge of the school attached to the Presbyterian meeting house, and called it the Indianapolis Academy. His pupils said of him: ''Never was there a better teacher; the school hours are all happiness.'' The master was a man of fine classical education and peculiarly adapted by nature and disposition for the profession of a teacher, mild and genial in his manner, believing more in moral suasion, to gain the respect and obedience of his pupils, than he did in the rod. He was ever diligent at his books and carried his studies often far into the quiet watches of the night. No one under his training ever heard a cross or sarcastic word. He opened the school each morning with the reading of Scripture and prayer, and gave daily moral and religious instruction to his pupils. His scanning of Latin made his pupils long to learn the language, so musical were his tones of voice. Mr. Sharpe was regarded by his pupils with devoted affection. About 1830 he removed his school to a frame building at the corner of Ohio and Meridian streets, and continued it there until a short time before his death in 1835.

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*For sketch of Ebenezer Sharpe see page 126; also pages 22, 23, 60.

THE AXTELL SCHOOL AND McLEAN SEMINARY

Mr. Jacob P. Dunn

When the question arose in early days in Indianapolis: ''What shall we do with our girls?'' the Presbyterians led off in the solution. In 1836, elders of the First Church—Dr. Isaac Coe, James Blake and James M. Ray—obtained a charter for the Indianapolis Female Institute, which was opened in June, 1837, under the management of two sisters, the Misses Mary Jane and Harriet Axtell, teachers from the Geneva Female Seminary, Geneva, New York. They were daughters of the Rev. Henry Axtell, D. D., pastor of the Presbyterian Church of Geneva, sisters of the Rev. Charles Axtell, an early elder of the First Church and nieces of Dr. Isaac Coe. At this school were taught ''the mathematical and natural sciences, with history, and every branch of a thorough English education; also music, drawing, and the languages as desired.'' The school was first held in the second story of what was known as the Sanders' building on Washington street near Meridian, and later removed to a frame building adjoining the old Presbyterian church on Pennsylvania street. There were arrangements for private boarding in connection with the school. It attained quite a high reputation for excellence, and was continued until 1849, when the health of the elder Miss Axtell failed and the school was discontinued. She died a short time afterwards while on a trip to the West Indies for her health. The Misses Axtell were excellent teachers, and were held in high esteem by their pupils. Upon the death of the elder Miss Axtell, the following tribute was paid her: ''The distinguishing traits of her character were energy, perseverance, conscientiousness, refinement, affection, and devoted piety. As a teacher of youth, she was devoted to their highest improvement; superior to all mercenary or selfish motives, she spent her vital energies by day and night in behalf of her beloved young ladies. But she was especially distinguished in one respect, namely, in ever giving the decided and marked preference to moral excellence, and placing the Bible at the head of all textbooks. She considered that the intellectual cultivation and ladylike deportment of her pupils were not hindered but rather advanced by educating them, not only for time but for eternity. In the First Presbyterian Church of this city, of which she was a member, and in the Sabbath School connected with it, Miss Axtell was ever regarded with deep interest and affection, as a most efficient, spiritual, and devoted member.''

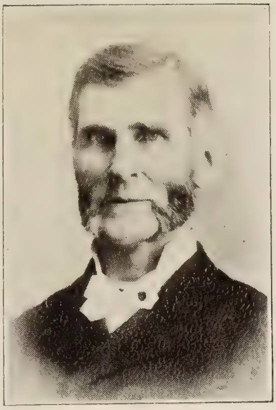
After the discontinuance of the Axtell School, the Presbyterians attempted another, and a charter was obtained January 19, 1850, for the Indianapolis Collegiate Institute, with James Blake, James M. Ray, William Sheets, Thomas H. Sharpe, and Isaac Coe, all elders of the First Church, as trustees, their successors to be elected by the First Presbyterian Church. This movement came to nothing, and there was an interval with no Presbyterian school for young ladies, but in 1852, First Church elders induced Rev. C. G. McLean to open one. He was well educated and talented, being a graduate of the University of Pennsylvania and having pursued his theological studies under the celebrated Dr. John M. Mason. He was for twenty-seven years pastor of the Associate Reformed Church of Gettysburg, Pennsylvania, and eight years of the Dutch Reformed Church at Fort Plain, New York. Dr. McLean was a fine preacher, but left pastoral work on account of his health just before coming here. The school was opened as the Indiana Female Seminary, and was very successful for some years, the first catalogue showing 151 pupils, nearly all from Indianapolis. It was a boarding and day school, occupying a three-story brick building which was erected for it at the southwest corner of New York and Meridian streets. Dr. McLean continued the school till his death in 1860, after which it was continued by his son-in-law, Charles M. Todd, and Rev, Charles Sturdevant, until 1865. This school was commonly known as McLean Seminary.

BEQUESTS TO COLLEGES

BEQUEST OF MR. HARRY J. MILLIGAN

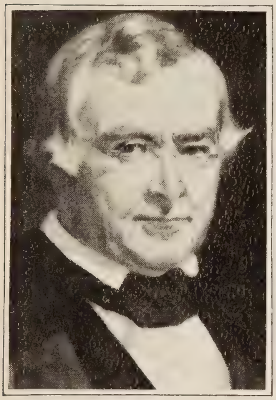
Mr. Harry J. Milligan, after his graduation from Wabash College in 1873, came to Indianapolis and entered upon the practice of law, in which profession he achieved marked success. As

MISS MARY JANE AXTELL

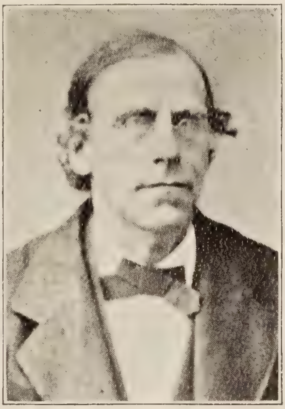


REV. CHARLES AXTELL
(Elder, 1850-1852)

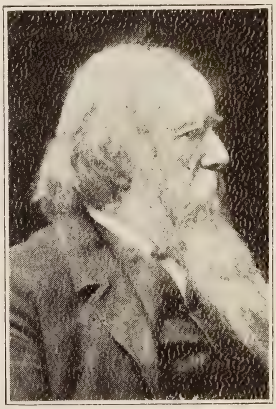
MISS HARRIET AXTELL



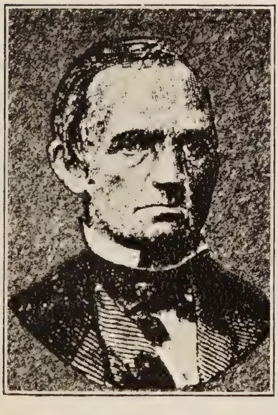
REV. C. G. McLEAN, D. D.



REV. HENRY ISAAC COE



REV. JAMES GREENE



SAMUEL MERRILL

DANIEL YANDES

OLIVER T. LOGAN, M. D.

a citizen he took a deep interest in movements for the public welfare and was active in the work of the benevolent and charity organizations of the city. He united with the First Presbyterian Church in 1877, and for the thirty-nine years that followed, until his death in 1916, he was influential in the work of the church —a loyal supporter of its services and activities. He served on the Board of Trustees, and was on committees to whom matters of importance were committed, such as securing a pastor in 1885, and determining the location up-town of the new church edifice in 1901.

Mr. Milligan was for a long time president of the Board of Trustees of Wabash College, generous in contributions to enlarge its usefulness, and left for it at his death in 1916 a bequest of two hundred and fifty thousand dollars—the largest gift ever made to the college by any one person.

BEQUEST OF MR. HENRY C. LONG

Mr. Henry C. Long, one of the leading business men of Indianapolis, was the son of a minister, and for twenty-six years up to the time of his death, January 19, 1901, was a loyal and honored member of the First Presbyterian Church, serving efficiently as president of the Board of Trustees and in other spheres of church activities. He was for a time a member of the Board of Trustees of Coates College for Women, at Terre Haute, and gave generously toward the maintenance of that institution. When it ceased its work he was so impressed with the urgent need for such a college in Indiana that he bequeathed the larger part of his estate to found a Christian ''College for Women and Girls'' to be located in or near Indianapolis. He specified that it should be under the control of ten trustees, six of whom were to be chosen from the Session and the Board of Deacons of the First Presbyterian Church, two to be named by the Governor of the state, and two by the Mayor of the city. The present membership of the Board (1924) is as follows: Rev. M. L. Haines, President, Mr. Evans Woollen, Secretary, William N. Wishard, M. D., Charles P. Emerson, M. D., David Ross, M. D., Mr. James

W. Lilly, Mr. John F. Wild, Mr. Edgar Evans, Mr. John J. Appel, Mrs. Felix T. McWhirter. The funds of the bequest for the endowment of the proposed college amount now to more than half a million dollars and are gradually being increased.

AMERICANIZATION OF FOREIGNERS

THE IMMIGRANTS' AID ASSOCIATION

Tribute paid Mr. John H. Holliday by Foreign-born Residents
(From Indianapolis News, November 11, 1921)

Two hundred foreign-born men, women, and children gathered at the Foreigners' House, 617 West Pearl Street, Thursday evening to pay tribute to the memory of John H. Holliday, founder, and until his death, president of the Immigrants' Aid Association. Resolutions prepared in Greek, Serbian, Roumanian and Bulgarian were read and adopted. They were signed by 349 men and women, representing these nationalities. In handsomely illuminated lettering, neatly bound and tied with red, white and blue ribbons, the resolutions together with the English translation will be sent to Mrs. Holliday. The translation of the resolutions is as follows:

> In the death of Mr. John H. Holliday, October 20, 1921, the men and women of foreign birth residing in the City of Indianapolis have lost their best friend.
>
> In 1911 he called together a group of citizens and organized the Immigrants' Aid Association for the protection and uplift of the aliens of the city. This organization made possible the establishment of a night school, whereby the foreigners could learn the English language and otherwise equip themselves for the duties of citizenship. Through this organization, he and his associates blazed the way for real Americanization work in Indiana. Thousands of aliens, young and old, men and women, have been the beneficiaries of the good work done through this organization.
>
> How truly the life and work of this splendid citizen answered the age-old interrogatory, "Am I my brother's keeper?"

Mr. Holliday gave to the night school for foreigners, conducted by the Immigrants' Aid Association, the motto: "Education is the key to progress."

John H. Holliday was an elder in the First Presbyterian Church almost thirty-five years—from January 27, 1887 to October 20, 1921.

THE COSMOPOLITAN MISSION

KATHARINE H. DAY (MRS. T. C.)

The Cosmopolitan Mission, occupying the former Twelfth Presbyterian Church building in West Maryland Street, has been a real educational social center and a growing factor in the uplift of our foreign population since it was started by the Indianapolis Presbytery early in 1908. Mr. Joseph Horkey, a young Bohemian who could speak several languages, was brought here as superintendent and field worker, and rendered most valuable service in that capacity. Dr. Haines and the First Church stood loyally by the mission from its beginning, furnishing the Educational Director, Miss Della Brown, a valued worker for the night school and Sunday School, also many volunteer teachers and workers for these schools and other activities growing out of the needs of the community, such as Boy Scout clubs, girls' clubs, Day Nursery, mothers' clubs, and Daily Vacation Bible School. Many prominent members of this church have assisted in carrying on the Sunday School, which has been gaining in interest continually, until the children themselves give most commendable programs at Christmas time and upon other occasions, under the leadership of capable instructors.

The Vacation Bible School of the mission proves most helpful along social and educational lines, in impressing Bible truths and in allowing sewing and other handiwork of various kinds to be introduced as recreation..

The mission has given a welcome to men, women and children of all nationalities, and during all these years, hundreds have had their first lessons in English and have gained their first impressions of American ideals through the work of the Cosmopolitan Mission. Scores of letters have been received from different countries and from all parts of the United States from former pupils, which attest the high value the writers placed upon the privileges of the mission, many of them also referring to the First Church as their "church home."

CHAPTER XII

MISCELLANEOUS TOPICS

SAMUEL MERRILL

MR. JACOB P. DUNN

Samuel Merrill, who died at Indianapolis on the 24th of August, 1855, was an honored pioneer who left a large and beneficent impress upon the history of Indiana and its capital city. He was born in Peacham, Vermont, October 29, 1792, and was a scion of one of the old and honored families of New England. At the age of twenty-three Mr. Merrill came to Indiana and established himself in the practice of law at Vevay. In 1821 he removed to Corydon, then the capital of the state, having previously been elected to the office of state treasurer. He was the incumbent of this office at the time the capital was removed to Indianapolis, and in October, 1824, he consumed eleven days in making his official journey to the new seat of government. After a period of twelve years, and while still holding the office of state treasurer, Mr. Merrill was elected president of the State Bank of Indiana, an executive office which demanded great administrative ability and acumen as a financier. In 1850 he established the publishing house with which the family name has been long and prominently identified, being perpetuated in the extensive publishing firm of the Bobbs-Merrill Company, now one of the best known in the United States. With this business enterprise, Mr. Merrill continued to be actively identified until his death, and he was a dominating force in the business and civic life of Indianapolis, where he ever stood an exponent of the highest type of loyal and progressive citizenship, and where his name is held in lasting honor. He was a man of high intellectual attainments and of great capacity for the handling of business affairs of broad scope and importance.

Mr. Merrill was a man of lofty ideals, generous attributes of character, and abiding human tolerance and sympathy. His influence permeated many fields and always with good results. He took an active interest in all that tended to conserve the general welfare, and was an active worker in the church. He was a religious instructor in the Union Sunday School, and one of his colaborers paid him the following tribute: ''Of those who were in the Sunday School work at the beginning, none do I delight to think of more than of Samuel Merrill, one of God's noblemen, as I was with him in the work of forming Sabbath Schools, and as superintendent as well as teacher. Our long acquaintance and labor together only endeared him to me the more, as they did to others.'' Another, who knew him well, gave the following appreciative estimate of the man: ''He maintained in rare combination the sternest ideas of justice with the most beautiful simplicity and child-like sweetness of manners.'' At the time of the organization of the Second Presbyterian Church, Mr. Merrill with Daniel Yandes was appointed by those withdrawing from the First Church, to negotiate an equitable division of the church property. Mr. Merrill's membership was never with the First Church, but be became an elder in the Second Church under Henry Ward Beecher, and served in that office in the Fourth Church from its organization until his death.

DANIEL YANDES

MR. JACOB P. DUNN

Daniel Yandes was born in Fayette County, Pennsylvania, in January, 1793. After the death of his father, he, with his wife and two children, emigrated to Indiana and settled in Fayette County, near Connersville, in 1818. Thence he came to Indianapolis in 1821, where he at once became active in the business life of the growing town. When Mr. Yandes arrived in Indianapolis he had a capital of four thousand dollars and this amount was sufficient to constitute him the largest capitalist of the embryonic city during the ensuing decade. He had the distinction of serving as the first treasurer of Marion County, and in 1838 received from Governor Noble the unsolicited appointment as a member of the State Board of Internal Improvements, to which was assigned the control of the varied and extensive system of internal improvements provided for by legislative action in 1836. Mr. Yandes was a man of marked initiative power and constructive ability, so that he was well fitted to become one of the founders and upbuilders of a city and state. He gave generously of his talents in furthering the industrial and civic development of Indiana, and his name is one that merits a conspicuous place on the roll of those who have worthily conserved such progress. His integrity was of the insistent and unswerving type, and no shadow rests upon any portion of his career as an active business man and sterling citizen.

Mr. Yandes' religious faith was primarily that represented by the Lutheran Church, but as Indianapolis had no organization of that denomination in the early days, he identified himself with the Presbyterian Church. He with Dr. Coe and James Blake constituted the first building committee of the Presbyterian Church,* which he served also as a trustee, and for a number of years he was one of the first elders and trustees of the Second Presbyterian Church, to whose upbuilding and support he contributed in generous measure. From 1823 onward for a period of more than twenty years his home was the leading hospice of the Presbyterian clergy, several of the most prominent of whom in the pioneer days of the state were entertained there for long periods. He was liberal in his contributions to charities, as well as to the various departments of church work, and prior to 1865 his donations along these lines had reached a total of about sixty thousand dollars—an amount the efficiency and value of which at that time, would not be equalled by twice the sum today. His death occurred in June, 1878.

Daniel Yandes was the father of the late Simon and George Yandes, prominent and representative citizens of Indianapolis, the former one of the city's distinguished lawyers and financiers, whom the *Boston Globe* pronounced editorially "one of the world's practical philanthropists." The large fortune which Simon Yandes accumulated he dispensed so wisely and so judiciously as to merit the approval of all interested in the welfare of humanity. A considerable proportion of the $800,000 thus disposed of, was bestowed in the interest of the Presbyterian Church in Indiana, Wabash College alone having received from him in the course of a few years gifts totalling $150,000, and the cause of Presbyterian extension $60,000. As mentioned elsewhere in this volume, Simon Yandes, a boy of eight, was one of the original thirty scholars in the Union Sabbath School at its organization, April 6, 1823. He united with this church October 4, 1829, on profession of his faith, later transferring his membership to the Second Presbyterian Church at its organization in 1838.

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*Afterward the First Presbyterian.

EARLY LETTERS

Letter from the Rev. John R. Moreland

June the 16th, 1829.

Mr. H. Bradley,
J. M. Ray,

Dear Brothers—

I have just received a request from you to attend a meeting of Sabbath School children at the approaching anniversary of our independence. It would gratify me to be present and to participate in the antics and privileges of the day. But I expect to be absent that day. This I feel to be no little sacrifice. All you can expect on that day from me, dear fellow labourers, is that I will try to help you onward with my prayers.

Very respectfully,
Your ob't ser't, (signed) John R. Moreland.

Letter from the Ladies of the Sewing Circle

Nov. 25th, 1851.

Dr. Coe,

Dear Sir,—

The Ladies of the Sewing Circle attached to the First Pres. Church, respectfully solicit the use of said Church (the basement only) to hold a sale and give a supper, the proceeds of which are for church purposes.

We also request Dr. Coe to present our wish to the Trustees without delay, as it is *important* to the completion of our plans to have a *decided* answer by *Friday*.

Very respectfully y'rs in Christ,
The Ladies of S. C. of F'st Ch.

Letter from Mrs. Lucia S. Holliday (widow of the Rev. William A. Holliday)

James M. Ray, Esq., Indianapolis, August 16, 1867.

My dear Sir—

I beg leave, through you, to present to the Session of the First Presbyterian Church, the accompanying sum of one hundred dollars ($100.00), to be appropriated to the purchase of a Communion Service for the new Church. Respectfully yours,

(signed) Lucia S. Holliday.

An Early "Church Letter"

Mr. ————————, Cincinnati. June 14, 1821

Dayton, Ohio.

Dear Sir,—

Your letter of the 8th inst. has been received. As to your standing in the Church I can only certify that it was good when you left us. You ought then to have taken a certificate, but I believe you did not apply for one. What your life and conversation have been since, I know not. I have heard some unfavorable reports respecting your being *concerned in some way with play-actors.* I have not had an opportunity of examining into their truth or falsehood. If, however, the session at Dayton think proper to admit you as I believe you have lived in that congregation since you left this, I shall not object; however, I suppose they can ascertain whether your life has coincided with your Christian profession or not.

I have not had an opportunity of laying your letter before the session and I expect it will be two weeks before the session will meet. This letter, therefore, is only to be considered as mine, and not the decision of the session. I pray God that you may be preserved blameless till the coming of the Lord Jesus. I saw your father last Sabbath at Indian Creek. He said your brother was getting better.

Give my kind respects to your wife and believe me your friend,

J. S. Wilson.

This letter was afterwards brought to the First Church and marked ————'s certificate.

CIRCULAR LETTER

(Calling a State Sabbath Convention in Indianapolis the second Wednesday in December, 1845, to confer on Sabbath Observance).

Dear Sir,—

You are doubtless aware that within the last few years special efforts have been made in various parts of our country by the friends of morality and religion to promote the general sanctification of the Christian Sabbath. Large conventions have been held for this purpose in several different states and, through their agency, as we have abundant reason to believe, much good has been accomplished. In these conventions the origin of the Sabbath—its perpetuity as an institution of God challenging universal observance—and its immense advantages, physical, intellectual, moral and religious, have been made the subject of calm, clear, instructive, and most interesting discussions. New light has been evolved by this free and fraternal interchange of sentiment; the friends of the Sabbath have been more deeply impressed thereby with a sense of its binding obligation and its great utility; their determination to promote its observance by both precept and example, has been strengthened; and a new impulse has been given to the general public sentiment in its favor, the first beneficial effects of which have already appeared, and may be regarded as the pledge of greater good to be realized hereafter. In explanation of this last statement, it is only necessary to say, that in the states where such conventions have been held, canal, steamboat, and railroad companies have *already,* in several instances, actually suspended operations upon the Sabbath; and other companies are taking measures *preparatory* to the adoption of a week-day arrangement, fully satisfied that such an arrangement is both their duty and their interest. That the moral influence exerted by State Sabbath Conventions has been mainly instrumental in effecting this change cannot be doubted, we think, by anyone who has with care and candor given his attention to the subject.

With these facts before them, many of the friends of the Sabbath in Indiana have expressed a desire that a State Sabbath Convention should be held at Indianapolis some time during the ensuing winter. The suggestion was first formally and publicly made by the Sabbath Association of Eastern Indiana. At a meeting recently held by them in the eastern part of the state a committee was appointed to confer with the friends of the Sabbath here as to the propriety of calling such a convention, and to suggest that, if such a convention should be deemed expedient, it had better be left to the religious community of this place to fix the time of holding it, and to make all the requisite preparatory arrangements. Accordingly, a public meeting of the friends of the Sabbath in this place was recently called for consultation upon the subject, at which it was Resolved: That a State Sabbath Convention be held at Indianapolis on the *Second Wednesday December next,* to commence at ten o'clock A. M. It is the object of this circular to call your attention to this convention. It is to be composed of *the friends of the Christian Sabbath* without regard to denominational peculiarities. We doubt not it will meet your cordial approbation; and we earnestly solicit you to attend yourself, and to use your influence to induce others to attend. It is desirable that every part of the state shall be fully represented, and that no pains shall be spared to make the occasion one which will reflect great credit upon the intelligence, the talent, the patriotism, the correct moral sentiment, and the high-toned piety of Indiana. While other states are coming up so nobly and so successfully to the work of promoting the increased and more general sanctification of the Sabbath, we should not be inactive. Both religion and patriotism require us to coöperate with our brethren in different sections of the Union for the accomplishment of this most desirable and highly important object. The Sabbath is an institution of God, established at the close of creation, renewedly enforced amid the thunders of Sinai, and sanctioned by the example of Jesus Christ. It "was made for man." It meets his wants and promotes his highest temporal as well as spiritual interests. To trample upon the Sabbath is to subvert religion and morality; and this is but sapping the foundations of Republican government and national prosperity. So thought the venerated Washington. "Of all the dispositions and habits," said he, "which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of both men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them.'' And a greater than Washington has said, ''If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure nor speaking thine own words; Then, shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.''

Let it be remembered, then, that in seeking to secure a more general sanctification of the Sabbath, we are yielding to the dictates of interest, patriotism and duty; we strengthen the foundations of national greatness; we obey the voice, avert the judgment and secure the favor of God.

On behalf of the friends of the Sabbath:

(Signed)

J. L. SMITH, Sta. Preacher M. E. Church (Eastern Charge),
L. H. JAMESON, Evangelist of the Christian Church,
C. B. PHILLIPS, Pastor of the Second Baptist Church.
*P. D. GURLEY, Pastor of the First Presbyterian Church,
**H. W. BEECHER, Pastor of the Second Presbyterian Church,
W. W. HIBBEN, Sta. Preacher, M. E. Church (West Charge),
SAMUEL L. JOHNSON, Pastor of Christ Church,
J. G. KUNZ, Pastor of the German Reformed Church,
Committee of Arrangements.

Indianapolis, September 18, 1845.

*Phineas Densmore Gurley
**Henry Ward Beecher.

RECORD OF PASTORS AND STATED SUPPLIES

Name	Installed	Term of Service	Resigned	Died
Rev. David C. Proctor, S. S.		Oct. 1, 1822 to Oct. 1, 1823		Jan. 17, 1865
Rev George Bush	May 5, 1825	Ended June 22, 1828 (Relation dissolved)		1859
Rev. John R. Moreland (Called)	Oct. 27, 1828	Began Dec. 9, 1828	May 15, 1832	Oct. 13, 1832
Rev. William A. Holliday, S. S.		2 years from Feb. 1833		Dec. 16, 1866
Rev. James W. McKennan	June 16, 1835		April, 1839	July 19, 1861
Rev. Samuel Fulton, S. S.		Jan. to April, 1840		
Rev. Phineas D. Gurley, D. D.	Dec. 15, 1840		Nov. 28, 1849	Sept. 30, 1868
Rev. Charles S. Mills, S. S.		Nov. 1849 to Sept. 1850		
Rev. John A. McClung, D. D.	Dec. 31, 1851		Sept. 29, 1855	Aug. 6, 1859
Rev. Thomas M. Cunningham, D. D.	May 7, 1857		May, 1860	Feb. 23, 1880
Rev. J. Howard Nixon, D. D.	April 17, 1861		April 14, 1869	
Rev. Robert D. Harper, D. D.	Oct. 19, 1869		Feb. 23, 1871	
Rev. Jeremiah P. E. Kumler, D. D.	Oct. 1, 1871		Sept. 14, 1875	Jan. 3, 1909
Rev. Myron W. Reed	Oct. 4, 1877		April 1, 1884	Jan. 30, 1899
Rev. Matthias L. Haines, D. D.	April 12, 1885		Nov. 1, 1920	
Rev. Matthew F. Smith, D. D.	Nov. 20, 1921			

[Photographs of five of the early pastors could not be obtained.]

RECORD OF ELDERS

Name	Elected	Resigned	Died
Isaac Coe, M. D.	July 5, 1823	May 16, 1853	July 30, 1855
Caleb Scudder	July 5, 1823	Sept. 23, 1851	May 9, 1866
Ebenezer Sharpe	Feb. 18, 1827		Aug. 1, 1835
John Johnson	Feb. 18, 1827	1827 or 1828	
John G. Brown	Feb. 18, 1827		May 3, 1838
James Blake	Oct. 17, 1830	Sept. 23, 1851	Nov. 26, 1870
James M. Ray	Oct. 17, 1830		Feb. 22, 1881
Gov. Samuel Bigger	May 16, 1842		Sept. 9, 1846
George S. Brandon	May 16, 1842		Aug. 22, 1847
Charles Axtell	Feb. 27, 1850	Ord. to Ministry	Oct. 30, 1891
Horatio C. Newcomb	Feb. 27, 1850	Sept. 23, 1851	May 3, 1882
Thomas H. Sharpe	Feb. 27, 1850		Feb. 12, 1893
William Sheets	1853		Mar. 4, 1872
Thomas MacIntire	1853	July 16, 1879	Sept. 25, 1885
Benjamin Harrison	Jan. 24, 1861		March 13, 1901
Myron A. Stowell	Oct. 11, 1866		Aug. 24, 1893
William E. Craig	Oct. 11, 1866	Nov. 27, 1867	June 25, 1900
Robert Browning	Nov. 17, 1870	Apr. 14, 1882	June 30, 1891
Jeremiah McLene	March 7, 1871	Aug. 31, 1880	
James W. Brown	March 7, 1871	May 9, 1879	Dec. 9, 1911
Isaac C. Hayes	March 7, 1871	Sept. 1, 1874	Apr. 19, 1906
Leverett B. Walker	March 30, 1871	Rem. from city, 1871	
Asahel M. Benham	March 30, 1871	Nov. 3, 1873	
Chapin C. Foster	Sept. 25, 1879		June 28, 1916
Ebenezer Sharpe, II	Sept. 25, 1879	Nov. 1882	Apr. 19, 1901
William B. Wilson	Dec. 1, 1881	Aug. 21, 1883	
George F. Herriott	Dec. 1, 1881	March 24, 1890	Dec. 31, 1900
Robert S. McKee	Sept. 21, 1882		June 12, 1903
W. H. H. Miller	Sept. 21, 1882		May 25, 1915
John H. Holliday	Jan. 27, 1887		Oct. 20, 1921
Dr. Caleb C. Burgess	Jan. 22, 1888		Dec. 16, 1895
Albert Baker	Apr. 10, 1890	Apr. 5, 1917	
Hugh H. Hanna, Sr.	Apr. 6, 1893	Apr. 3, 1919	Oct. 31, 1920
Thomas C. Day	Apr. 6, 1894		
Henry Coe Sickels	Apr. 9, 1896		
James A. Mount	Apr. 7, 1898		Jan. 16, 1901
Charles Latham	Apr. 4, 1901	Apr. 15, 1915	July 1, 1915
William N. Wishard, M. D.	Apr. 4, 1901		
Augustin Boice	Apr. 7, 1904		May 17, 1913
Arthur N. Dwyer	Apr. 7, 1904		Jan. 24, 1911
David Ross, M. D.	Apr. 7, 1904		
John F. Wild	Apr. 6, 1911		
Charles W. Mayer	Apr. 6, 1911		
James W. Lilly	Apr. 2, 1914		
Henry M. Dowling	Apr. 8, 1915		
Charles P. Emerson, M. D.	Apr. 6, 1916		
John A Kolmer, M. D.	Apr. 15, 1917		Sept. 21, 1917
William G. Young	Nov. 15, 1917		
John F. Habbe	Apr. 3, 1919		
Evans Woollen	Dec. 29, 1921		
Louis C. Huesmann	Apr. 6, 1922		
Robert B. Malloch	Apr. 6, 1922		
James H. McConnell	Apr. 6, 1922		

[Photographs of fifteen of the elders could not be obtained.]

LIST OF DEACONS*

1839-1923

John W. Hamilton
Samuel Blythe
Thomas H. Sharpe
Robert W. Allison
D. S. Ward
John Carlisle
Myron A. Stowell
Benjamin Harrison
Jeremiah McLene
Frisbie S. Newcomer
J. Albert Vinnedge
Robert Browning
James M. Brown
William J. Johnston
Benjamin J. Blythe
Henry Carlisle
E. P. Howe
Isaac C. Hayes
Charles Latham
Carlos Dickson
William S. Armstrong
Hiram J. Craft
Caleb C. Burgess
Orris K. Coe
Peter F. Bryce
Archibald S. Runyon
Henry C. Sickels
Isaac Herr
Charles Martindale
William L. Elder
Albert M. Bushnell
Fielding T. Lee
Wilmer F. Christian
Arthur N. Dwyer
Lucius E. Norton
John A. Butler
Mason Rash
George H. Swain
Augustin Boice
William S. Lemmen
Samuel A. Johnston
John A. Allison
William G. Young
A. F. Kleinsmith
James W. Lilly
Frederick C. Heath, M. D.
Davies M. Greene
James W. Good
David Ross, M. D.
Joseph H. Pattison
Charles W. Mayer
Edward C. Elder, M. D.
John A. Goulding
Hugh H. Hanna, Jr.
H. H. Weer
A. A. Stubbins
Samuel A. Townsend
Francis B. Brickley
Thaddeus H. McPheeters
Alexander G. Cavins
Verd R. Mayer
George W. Bell
James L. Floyd
J. Harry McConnell
Harvey S. Gruver
John A. Kolmer
John F. Habbe
Eugene S. Fisher
Robert B. Malloch
Volney D. Jenks
Edwin C. Weir
Harry M. Gentry
James H. McConnell
Leroy C. Breunig
Edson F. Folsom
Steele F. Gilmore
Richard H. Habbe
C. Ralph Hamilton
Almus G. Ruddell
William C. Williamson
Charles H. Comstock
Minor S. Goulding
Wilbur Johnson
Mansur B. Oakes
Alvah J. Rucker
Leander L. Weir
B. Howard Caughran

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*No names of deacons could be found in the records previous to 1839. The names on this and the following lists, except list of members, appear in chronological order.

LIST OF TRUSTEES
1823-1923

Isaac Coe
James Blake
Daniel Yandes
Harvey Gregg
William W. Wick
John G. Brown
Ebenezer Sharpe
James Morrison
Caleb Scudder
Luke Munsell
James M. Ray
Samuel Bigger
William Sheets
Thomas H. Sharpe
Thomas MacIntire
Benjamin Harrison
Robert Browning
Jeremiah McLene
James W. Brown
Elijah B. Martindale
William Braden
Upton J. Hammond
Ebenezer Sharpe II
Wiley W. Johnston
James Nichol
Jerome B. Root
Addison L. Roache
Horace R. Allen, M. D.
John D. Condit
Albert E. Fletcher
Harry J. Milligan
Edward L. McKee
Henry C. Long
Albert Baker
Howard M. Foltz
Thos. C. Day
Evans Woollen
John Stevenson
Fielding T. Lee
Chapin C. Foster
John E. Cleland
John A. Butler
Merrick E. Vinton
John H. Holliday
James W. Lilly
Charles M. Reynolds
William L. Elder
Joseph H. Pattison
Oswald W. Visscher
John F. Wild
H. Brooke Sale
Harold O. Smith
William J. Brown
John L. Baker
George A. Gay
Charles N. Thompson
Louis C. Huesmann
Irving Williams
Augustin Boice
John F. Habbe
Henry M. Dowling
John H. Holliday, Jr.
William E. Day
Herbert S. King
Frederick A. K. Marx
A. Smith Bowman
John H. Crall
Herbert W. Foltz
Daniel W. Layman, M. D.
Tyree P. Burke
Walter McDougall

LIST OF CHURCH TREASURERS 1844-1923

John W. Hamilton
D. S. Ward
Edwin J. Baldwin
Jeremiah McLene
Robert Browning
Isaac C. Hayes
Carlos Dickson
James W. Brown
R. S. McKee
Merrick E. Vinton
W. H. H. Miller
Charles Martindale
Chapin C. Foster
Howard M. Foltz
John A. Butler
James W. Lilly
John F. Wild
Robert B. Malloch
T. H. McPheeters
Charles N. Williams
Leroy C. Breunig
Clair McConnell
Henry C. Sickels

LIST OF SUNDAY SCHOOL SUPERINTENDENTS 1823-1923

James M. Ray
Douglas Maguire
Benjamin J. Blythe
Caleb Scudder
James Blake
Thomas H. Sharpe
J. Albert Vinnedge
Irving Harrison
Asahel M. Benham
Edward P. Howe
Ebenezer Sharpe, II
William S. Armstrong
Benjamin Harrison
Elijah B. Martindale
James H. Smart
Caleb S. Denny
Charles Martindale
Henry C. Sickels
John H. Holliday
Albert Baker
Will J. Brown
John T. Lecklider
Adam J. Johnson
Henry M. Dowling
John F. Wild
James W. Lilly
James A. Rohbach
Rev. Louis W. Sherwin
Wendell S. Brooks
Harris B. Heylmun
Eugene S. Fisher
Verd R. Mayer
Herbert S. King
Rev. Matthew F. Smith

Among those who served the longest terms as Secretary-Treasurer of the Sunday School were the following: Howard M. Foltz, Arthur N. Dwyer, John A. Goulding.

LIST OF SUPERINTENDENTS OF THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL 1865-1923

Mrs. James M. Ray
Mrs. Louise Ray Craighead
Mrs. Mary Sharpe Moore
Mrs. Benjamin Harrison
Miss Grettie Y. Holliday
Mrs. Myron W. Reed
Mrs. H. J. Craft
Mr. Will J. Brown
Mrs. Thomas C. Day
Mrs. Henry C. Sickels
Mrs. David Ross
Mrs. John C. Perkins

ROLL OF MEMBERS

December 31, 1924

*Indicates—Died during or since Centennial Year

Miss Loretta G. Adam
Dr. and Mrs. H. Alden Adams
Mr. and Mrs. Will H. Adams
Miss Magdalene L. Adams
Miss Fredonia Allen
Mr. and Mrs. T. Wilson Annabal
Mr. and Mrs. William A. Applegate
Mr. and Mrs. Robert E. Armstrong
David Harrison Augustus

Albert Baker
Miss Gertrude J. Baker
Miss Rosemary C. Baker
Miss Alice Baker
Mr. and Mrs. Earl R. Baker
Miss Helen G. Baker
John L. Baker
Thaddeus R. Baker
Mrs. Raymond A. Ballweg
Mrs. Elizabeth Barclay
Miss Margaret E. Barclay
Mr. and Mrs. John G. Barclay
Charles H. Barclay
Miss F. Elizabeth Barclay
Harold M. Barclay
Miss Helen M. Barnes
Mrs. Roscoe Barnes
*Harvey D. Barrett
Mrs. Harvey D. Barrett
Miss Elizabeth Barrett
Miss Mildred Barrett
Miss Ruth Barrett
Mr. and Mrs. James T. Barrett
Mr. and Mrs. Ralph J. Batchelder
Mr. and Mrs. Charles E. Bebinger
Hal T. Benham
Henry T. Benham
James MacFarland Benham
Mr. and Mrs. Adelbert S. Benson
Mr. and Mrs. Jules P. Bessire
Mrs. Ruth Lockwood Bieling
Mrs. Sarah A. Bixby
Frank H. Blackledge
*Mrs. Frank H. Blackledge
Mrs. Perry H. Blue
Mrs. Boris Bogdanoff
Mrs. Leo Bolotin
Mrs. Monte H. Bose
Mrs. Russell S. Bosart
Miss Rosemary Bosson
Mrs. Edward M. Boteler
Mr. and Mrs. Charles S. Bowen
Mr. and Mrs. Morse P. Bowen
Charles L. Bowlin
Miss Anna Catherine Bowlin
Mr. and Mrs. A. Smith Bowman
Dudley Smith Bowman
Edmund DeLong Bowman
Mr. and Mrs. Robert H. Bradley
Mr. and Mrs. Leroy C. Breunig
William Harris Breunig
Miss Henrietta Brewer
Miss Laura Brewer
Mr. and Mrs. Francis B. Brickley
Mr. and Mrs. William F. Brien
John Harold Bright
*Ernest Bross
Mrs. Ernest Bross
Harmon P. Bross
Austin H. Brown
Miss Della Brown
Garvin M. Brown
Tull E. Brown
Mrs. William J. Brown
Mr. and Mrs. Frank L. Bryant
Mrs. Peter F. Bryce
Miss Mary M. Bryce
Mr. and Mrs. Robert N. Buchanan
Mr. and Mrs. Lucian W. Bugbee
James T. Bugbee
Lucian W. Bugbee, Jr.
Dr. and Mrs. Louis Burckhardt
Mrs. Emma J. Burgett
James W. Burgett
Mr. and Mrs. Tyree P. Burke
Miss Elizabeth Adele Burke
Miss Ella F. Burnham
Mrs. Horace K. Buskirk
Mrs. Robert C. Byerly

Mr. and Mrs. Henry A. Caldwell
Mr. and Mrs. Clifton R. Cameron
Miss Bessie Campbell
J. Frank Cantwell
Miss Margaret Carlisle
Miss Doris Carson
Mr. and Mrs. McMillan Carson
Mr. and Mrs. B. Howard Caughran
Mr. and Mrs. Alexander G. Cavins
Alexander W. Cavins
Miss Catherine Cavins
Mrs. Blanche E. Chenoweth
Robert C. Chenoweth
*Dr. Wilmer F. Christian
Mrs. Wilmer F. Christian
Mr. and Mrs. Leslie D. Clancy
Mrs. Edmund D. Clark
Mr. and Mrs. Paul Clark
Miss Ethel Cleland
Frank J. Cleland
Miss Jean M. Cochrane
Charles H. Comstock
Mr. and Mrs. Jonathan Cook
Mrs. Sara S. Cook
Miss Macy Coughlen
Mr. and Mrs. John P. Courtright
Paul W. Covert
Miss Mary E. Covert
Robert Covert
Mr. and Mrs. John H. Crall
Mrs. Carrie T. Crawford
*Mrs. Samuel J. Croft
Mrs. Arnett B. Cronk
Mrs. Herbert A. Crooke
Mrs. Neville Crowder
Gordon Sullivan Crowe
Mr. and Mrs. James S. Cruse
Mr. and Mrs. Chas. P. Cunningham

Mrs. Edward Daniels
Wylie J. Daniels
Mr. and Mrs. Joseph J. Daniels
Mrs .Frank Graef Darlington
James B. Darlington
Mrs. John H. Darlington
Mr. and Mrs. Hebeeb T. David
Miss Alice K. David
Miss Dorothy David
Mrs. Anna F. Davis
Mrs. J. Hout Davis
Mr. and Mrs. Nathan D. Davis
Arnold Davis
Dr. and Mrs. Bert S. Davisson
Mr. and Mrs. Frederick H. Day
Mr. and Mrs. Thomas C. Day
Mr. and Mrs. William E. Day
Mrs. Samuel M. Deal
Miss Emma Elliott Deal
Mr. and Mrs. Irvin C. DeHaven
Mrs. Victor Deitch
Mr. and Mrs. W. Scott Deming
Richard Alfred Derry
Mrs. Ephronia T. Deukmejian
Fred C. Dickson
George M. Dickson, Jr.
*James C. Dickson
Miss Nora D. Doll
Curt A. Dolling
Mr. and Mrs. Ralph M. Doriot
Miss Marguerite Doriot
Mrs. Sarah P. Dorsey
Miss Martha W. Dorsey
Mr. and Mrs. Andrew M. Dow
Mr. and Mrs. Henry M. Dowling
Addison M. Dowling
Alexander S. Dowling
Miss Cornelia S. Dowling
Mr. and Mrs. William C. Downing
Miss Isabel L. Downing
Samuel Walker Downing
Miss Minerva Duckworth
Bryan C. Dudley
Mrs. Jacob P. Dunn
Miss Caroline Dunn
Miss Eleanor Dunn
Louis A. Dunnstaedt
Frederic P. Duesenberg
*Albertus W. Dwyer
Mr. and Mrs. Leo T. Dwyer
Miss Margaret L. Dysart

Mrs. Caleb S. Eaglesfield
Miss Helen I. Eaglesfield
John L. Eaglesfield
Miss Alice Earsom
Miss Emily Earsom
Miss Laura Earsom
Miss Jean Easton
Miss Corinne S. Eddy
Mrs. Eugenia S. Eddy
Mrs. Cornelia Brown Edmiston
Mrs. Harvey J. Elam
John Harvey Elam
Mr. and Mrs. William L. Elder
Bowman Elder
Mrs. Blanche Elmore
Dr. and Mrs. Charles P. Emerson
Charles Phillips Emerson
Miss Phoebe Josephine Emerson
Miss Geraldine Eppert

Marion Eppert
Mr. and Mrs. Robert J. Espy
Miss Ella M. Eurich

Mr. and Mrs. Albert V. Faris
Mr. and Mrs. Samuel F. Ferguson
Mr. and Mrs. Eugene M. Fife
*Miss Alice Finch
Mr. and Mrs. Charles D. Finney
Mr. and Mrs Eugene S. Fisher
Miss Sara Fisher
Mr. and Mrs. J. Craig Fisher
Miss Elizabeth Fisher
Mr. and Mrs. Paul E. Fisher
Mr. and Mrs. Ronald M. Fisher
Grant D. Fitch
Miss Mildred G. Fitch
Mrs. Emma Hoagland Fleming
Mrs. Calvin I. Fletcher
George B. Folk
Mr. and Mrs. Edson F. Folsom
Edwin W. Folsom
Miss Jane Alice Folsom
Miss Margaret Folsom
Miss Mary Folsom
Mr. and Mrs. Herbert W. Foltz
Miss Barbara L. Foltz
Miss Bertina L. Foltz
Howard Franklin Foltz
*Howard M. Foltz
Mrs. Howard M. Foltz
Miss Hazel Force
Mr. and Mrs. George C. Forrey, Jr.
George C. Forrey III
Miss Sabina Forrey
Miss Carolyn Malott Forry
*Mrs. Chapin C. Foster
Mrs. Robert M. Foster
Mr. and Mrs. Robert S. Foster
Miss Mary Edith Foster
Miss Nellie Frame
Mr. and Mrs. Arthur I. Franklin
Eleanor M. Franklin
Roger C. Franklin
Miss Ruth E. Franklin
John W. Friday
Glenn O. Friermood
Mrs. Mary A. Fuller
Miss Alice E. Fuller
Edward P. Fuller

Mrs. Estella D. Gabriel
Mr. and Mrs. R. Karl Galbraith
Royal L. Gard
Mr. and Mrs. Edward A. Gardner
James W. Garrison
Mrs. Willis D. Gatch
Mr. and Mrs. Horace J. Gault
Mr. and Mrs. Clifford W. Gay
Mr. and Mrs. George A. Gay
Mr. and Mrs. Howard M. Gay
Mrs. Fred L. Gemmer
F. Lorenz Gemmer
Miss Anna Gilgour
Dr. and Mrs. Steele F. Gilmore
Miss Margaret Gilmore
Miss Nellie Gilmore
Mrs. John A. Goulding
John R. Goulding
Mr. and Mrs. Minor S. Goulding
James Uhl Goulding
Mr. and Mrs. Charles W. Graessle
Robert R. Graessle
Herman B. Gray
*Davies M. Greene
Mr. and Mrs. Edward H. Greer
Miss Jane Griffith
Mr. and Mrs. Frank B. Grubb
Mr. and Mrs. Frank I. Grubbs
Miss Anna K. Guenther
Mr. and Mrs. J. M. Guest

Mr. and Mrs John F. Habbe
J. Edwin Habbe
Paul S. Habbe
Mr. and Mrs. Richard H. Habbe
Edwin John Haerle
Mrs. Sarah L. K. Haines
Mrs. Klare M. Hall
Mr. and Mrs. Adrian Hamersley
*Miss Margaret E. Hamilton
Mrs. John C. Hamilton
Mr. and Mrs. Norman B. Hamilton
Mrs. Lorene H. Hamlet
Mrs. Hugh H. Hanna
Mr. and Mrs. Hugh H. Hanna, Jr.
Miss Alice B. Hanna
Miss Dorothea McH. Hanna
Hugh H. Hanna III
Hervey Bates Harper
Mr. and Mrs. Howard L. Hartman
Mary Elizabeth Hartzell
Mr. and Mrs. John P. Harvey
Daniel Alfrey Harvey
Mrs. Eleanor W. Harvey
Mrs. Sarah A. Harvey
Anson L. Hassler
Mr. and Mrs. Fenwell S. Hassler
Mr. and Mrs. Edward S. Hawkins
Mr. and Mrs. Frank V. Hawkins
Donald T. Hawkins

Mrs. Milton Hayworth
Mrs. Agnes R. Heath
Miss Mary W. Heath
Miss Amelia Henderson
Laurens L. Henderson
Mrs. Carl S. Hendricks
Miss Rose E. Hendricks
William R. Hendricks
Mrs. S. Edward Henry
Miss Anna Lou Henry
Miss Laura M. Henry
Mrs. Louise Milligan Herron
Mr. and Mrs. Harris B. Heylmun
Lawrence E. Hess
Mr. and Mrs. George B. Hill
Mr. and Mrs. John G. Hill
Mr. and Mrs. Benjamin D. Hitz
Miss Merica E. Hoagland
Mr. and Mrs. John C. Hobson
Miss Wilhelmina Hodde
Mrs. John H. Holliday
Mr. and Mrs. William L. Horn
Robert F. Horn
William S. Horn
Mr. and Mrs. Charles L. Hornaday
Mr. and Mrs. George L. Horton
Dr. and Mrs. David A. House
Miss Helen L. Houston
Henry J. Huder
*Mrs. Henry J. Huder
Miss Elizabeth K. Huder
Miss Louise Huder
Miss Harriet Huder
Mr. and Mrs. Louis C. Huesmann
Louis MacDonald Huesmann
Miss Martha Hunt
Charles H. Hurd
Edwin C. Hurd
Miss Elizabeth Hurd
Dr. and Mrs. Paul T. Hurt
Mrs. Mary B. Hussey
Mrs. Maria W Hyde
Harlow Hyde, Jr.
Mrs. Helen Hynes

Benjamin R. Inman
Mr. and Mrs. Ephraim Inman
Gilbert P. Inman
Dr. Gustavus B. Jackson
Mrs. George O. Jackson
Mrs. Ovid B. Jameson
Booth T. Jameson
Mr. and Mrs. Donald O. Jameson
*Volney D. Jenks
Mrs. Volney D. Jenks
Mr. and Mrs. Otto H. Jensen
*Mrs. Olive John
Paul R. John, Jr.
Walter F. Johnson
Mr. and Mrs. Wilbur Johnson
Miss Joan Pratt Johnson
Miss Ruth Pratt Johnson
William Averill Johnson
Mrs. George W. Johnston
Miss Florence Lisle Jones
Mrs. Oscar A. Jose
Mrs. Frederick A. Joss

Oscar Marion Kaelin, Jr.
Mr. and Mrs. James L. Kalleen
Frank G. Kamps III
Frank Daniel Kennedy
Dr. and Mrs. Thomas C. Kennedy
Miss Frances Kennedy
Dr. and Mrs. William H. Kennedy
Miss Lillian Kern
Miss Helen L. Kerr
Miss Flora MacDonald Ketcham
Donald James King
Mr. and Mrs. Frederick I. King
Howard A. King
Miss Miriam King
Mr. and Mrs. G. Ray King
Ellis A. King
Mr. and Mrs. Herbert S. King
Miss Barbara King
Miss Elizabeth King
Mr. and Mrs. Samuel D. Kingsbury
Miss Sarah L. Kirlin
Mrs. William Burrette Kitchen
John Milton Kitchen
Mr. and Mrs. A. F. Kleinsmith
Mr. and Mrs. George V. Klimes
Mrs. H. C. Knode
Mrs. Laura Mae Blue Koehne
Mrs. John A. Kolmer
Mrs. Charles P. Kottlowski

Mrs. William B. Lane, Jr.
Miss Mildred Lane
Mr. and Mrs. V. Howard Larsen
Mrs. Justine S. LaRue
Mr. and Mrs. Clinton D. Lasher
Mrs. Henry L. Latham
Miss Florence Latham
Miss Helen Law
Dr. and Mrs. Daniel W. Layman
*James T. Layman
Mrs. James T. Layman
Mr. and Mrs. J. Thompson Layman

Miss Isabelle Layman
Miss Marian P. Layman
Mr. and Mrs. Theodore D. Layman
Miss Hallie Caroline Leach
Miss Helen Catherine Leach
Miss Justine Leach
John T. Lecklider
*Mrs. John T. Lecklider
*Mrs. Fannie M. Lee
Miss Anna F. Lee
Mrs. William H. Lee
Mrs. H. R. Leffel
Mr. and Mrs. Benjamin F. Leib
Mrs. Ralph A. Lemcke
Miss Cornelia Lemcke
Ralph A. Lemcke, Jr.
Mr. and Mrs. George E. Lemmon
Alexander McCrea Lemmon
Merrill K. Lemmon
Mr. and Mrs. U. S. Lesh
Mrs. J. Edwin Lewis
Mr. and Mrs. James W. Lilly
Mrs. Minnie B. Link
Mr. and Mrs. W. Kemper Lippert
John B. Little
Mr. and Mrs. Nelson S. Lloyd
Miss Blanche M. Lloyd
Mr. and Mrs. Virgil H. Lockwood
Miss Grace Lockwood
Ralph G. Lockwood
Mr. and Mrs. Joseph H. Lotshar
Mrs. Lelia H. Lovelle
Mrs. Clark S. Lycan

Mrs. Annie S. McCabe
Mr. and Mrs. Robert G. McClure
Mr. and Mrs. Henry B. McColley
Mr. and Mrs. Clair McConnell
Mr. and Mrs. George C. McConnell
Mr. and Mrs. J. Harry McConnell
Miss Mary McConnell
Mr. and Mrs. James H. McConnell
Miss Maud E. McConnell
Mr. and Mrs. Rich'd B. McChrystal
Mrs. Jennie McChrystal
Chalmers L. McGaughey
Mr. and Mrs. Walter McDougall
D. Keith McDougall
Miss Helen Jean McDougall
Kenneth McDougall
John McGiffin
Miss Bertha E. McGillivray
Martin V. McGilliard
*Mrs. Martin V. McGilliard
Mrs. James A. McGrevy
Miss Frances S. Macmillan
Miss Mary H. MacArdle
Dr. and Mrs. John A. MacDonald
Mrs. Humphrey A. McDonald
Mrs. R. M. McKinstray
Mrs. R. Ward Macey
Mrs. Lurenah Magel
Miss Anna Magel
Miss Mary P. Magel
Mr. and Mrs. Robert B. Malloch
Miss Ethel L. Malloch
Miss Roberta Ann Malloch
Mr. and Mrs. Thomas R. Marshall
Mr. and Mrs. Charles Martindale
Miss Emma Martindale
Mr. and Mrs. Fred'k A. K. Marx
Mr. and Mrs. Charles W. Mayer
Mr. and Mrs. Verd R. Mayer
Mrs. Walter R. Mayer
Mr. and Mrs. Edward H. Mayo
Miss Virginia Mayo
Mr. and Mrs. Otto H. Mengering
Mrs. Charles W. Merrill
Mrs. Albert C. Metcalf
Harold B. Metcalf
Mrs. Harriet C. Milford
Mrs. Charles Miller
Mr. and Mrs. Fred W. Miller
Miss Charlotte Miller
Mr. and Mrs. James Miller
Mr. and Mrs. Omer L. Miller
Mr. and Mrs. Owen L. Miller
Mr. and Mrs. Samuel D. Miller
*Mrs. W. H. H. Miller
Mrs. H. J. Milligan
Mrs. Frank M. Millikan
Clarence Misenhimer
Mrs. Edward L. Mitchell
Mrs. Glenn Mitchell
Dr. and Mrs. James H. Moag
James Cameron Moag
Dr. and Mrs. Virgil H. Moon
Mrs. George H. Moore
Mrs. Josephine S. Moore
Mrs. Harry A. Moran
William M. Morgan
Mr. and Mrs. Ralph E. Morrow
Mrs. Mary E. Morse
Robert Foster Morrison
Mr. and Mrs. Louis H. Mortsolf
Mr. and Mrs. Kent M. Mosiman

Lieutenant George A. Naylor
Miss Alice Newell
Mrs. Wm. Henry Newman

Mr. and Mrs. Philip Niccum
Miss May L. Nichol
Mrs. MacDonald Nixon
Miss Elizabeth B. Noel

Mr. and Mrs. Mansur B. Oakes
Miss Barbara Oakes
Mr. and Mrs. Harold D. O'Brien
Mr. and Mrs Henry S. O'Brien
Miss Beulah O'Brien
Miss Dorothy O'Brien
Miss Nora L. O'Brien
James H. O'Brien
Mr. and Mrs. James H. O'Brien
Miss Ebba S. Odin
Dr. and Mrs. Ross C. Ottinger
Mrs. Laura J. Owen

Mrs. Hugo O. Pantzer
Mrs. Wilson B. Parker
Glenn W. Parrish
Mr. and Mrs. Joseph H. Pattison
Coleman B. Pattison
Edgar Y. Pattison
Absalom T. Peara
William T. Peacock
Robert H. Peacock
Mr. and Mrs. John C. Perkins
John E. Perkins
William C. Perkins
Mrs. Ella R. Peter
Mr. and Mrs. Edward E. Petri
Louis Pfafflin
Mr. and Mrs. Pierre A. Philblad
George E. Pierce
Miss Eleanor Pierle
Miss Nettie Pierle
Mr. and Mrs. Waldo E. Pierson
Miss Dorothy Pierson
Richard Allen Pierson
Thomas Corwin Pierson
Mr. and Mrs. William R. Poland
Mrs. Isabella Mary Pottage
Miss Maybelle Pottage
Miss Maye Poulter
Mr. and Mrs. Taylor C. Power
Alan Power
Mrs. David T. Praigg
Mrs. George E. Prince
Mr. and Mrs. Byron F. Prunk
Miss Helen Prunk
Mr. and Mrs. Frank H. Prunk

Glenn B. Ralston
Col. and Mrs. H. B. Ramey
Miss Charlotte Ramey
Miss Pearl Randall
Miss Jean Rankin
Miss Rose Rankin
Mrs. Ruth Schrader Ray
Mr. and Mrs. Hugh L. Raynor
Miss Ada L. Redman
*Miss Lorena Reed
Mrs. Mary E. Remster
Mr. and Mrs. Francis A. Ribecca
Miss Italia Anna Ribecca
Mr. and Mrs. Charles H. Rice
Mrs. D. A. Rice
Miss Mabel Richards
Mr. and Mrs. N. H. Richardson
Miss Virginia I. Riddell
Mrs. Joseph R. Roach
Miss Dorothy Robbins
Mr. and Mrs. James A. Rohbach
Dr. Charles W. Roller
Mr. and Mrs. Andrew W. Ross
Dr. and Mrs David Ross
Andrew Franklin Ross
Mrs. Morris Ross
Mrs. George G. Rowland
John Eugene Rowland
Mr. and Mrs. Alvah J. Rucker
Miss Dorothy Anne Rucker
Mr. and Mrs. Almus G. Ruddell
James H. Ruddell
Warren Tucker Ruddell

Mr. and Mrs. Harold C. Sabin
Miss Amelia G. Sanborn
Miss Helen Sauer
Miss Nancy Sawyer
William E. Sayer
Mr. and Mrs. Ivan F. Schaeffer
Miss Dorothy E. Schaeffer
William O. Schilke
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Miss Ruth Cosette Scholl
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*Program of First Fourth of July Celebration, Indianapolis, 1822: "In 1822, the citizens met at Hawkins' tavern on June 17, and made arrangements for a public [Fourth of July] celebration on the Military Reserve, which then extended south to Washington street as well as including the present Military Park. The celebration opened with a sermon from Rev. John McClung from the text, 'Righteousness exalteth a nation, but sin is a reproach to any people'; which was followed by a brief speech and the reading of the Declaration of Independence by Judge Wick, Washington's Inaugural Address by Squire Obed Foote, Washington's Farewell Address by John Hawkins, and a prayer and benediction by Rev. Robert Brenton. Then followed a dinner, the central feature of which was a barbecued buck that had been killed the day before by Robert Harding, with patriotic toasts. * * * The toasts, fourteen in number, were written by Calvin Fletcher, the last one being, 'Indianapolis—may it not prove itself unworthy the honor the state has conferred upon it by making it her seat of government.'" (From Dunn's History of Indianapolis.)

A SIXTEENTH CENTURY MARTYRDOM

[The following narrative of the sixteenth century exemplifies the martyr spirit of the age. Isaac Coe was a descendant of Roger Coo and, together with the other fathers of our church, proved his zeal for the faith, for which the martyrs died, by aiding in the promotion at home and abroad of the missionary operations of his time. Throughout our history, there have been among the members conspicuous examples of the survival of the spirit of self-sacrifice. We pay special tribute to Miss Grettie Y. Holliday, to Dr. Oliver T. Logan, and to all who have offered themselves for the mission field. "Faith of our fathers, living still!" In every age since the beginning of the Christian era, unnumbered faithful ones have been willing to die for their religious convictions, and now, as ever,—"The blood of the martyrs is the seed of the Church."]

The Martyrdom of Roger Coo, of Melford, in Suffolk [England], shearman, first examined before the bishop of Norwich, and by him condemned, August 12th, 1555. (From Fox's *Book of Martyr's,* Vol. 2, Page 320, printed by Nuttall, Fisher and Dixon, 19 Duke Street, Liverpool, 1807.)

Roger Coo brought before the bishop, first was asked why he was imprisoned?

Coo. At the justice's commandment.

Bishop. There was some cause why.

Coo. Here is my accuser, let him declare.

And his accuser said, that he would not receive the sacrament. Then said the bishop that he thought he had transgressed a law.

But Coo answered, that there was no law to transgress.

The bishop then asked, what he said to the law that then was?

He answered how he had been in prison a long time, and knew him not.

No, (said his accuser,) nor will not. My lord, ask him when he received the sacrament.

When Coo heard him say so, he said, I pray you, my lord, let him sit down and examine me himself. But the bishop would not hear that, but said, Coo, why will ye not receive?

He answered him, that the bishop of Rome had changed God's ordinances, and given the people bread and wine instead of the gospel, and the belief of the same.

Bishop. How prove you that?

Coo. Our Saviour said, *My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him;* and the bread and wine doth not so.

Bishop. Well, Coo, thou dost slander our holy fathers. Did not Christ take bread, give thanks, and brake it, and said, *This is my body?*

Coo. Yes; and so he went further with the text, saying, *Which shall be given for you: do this in remembrance of me.*

Bishop. You have said the truth.

Then Coo replied further, and said, Christ willed to *do* this in remembrance of him, and not to *say* this in remembrance of him; neither did the Holy Ghost so lead the apostles, but taught them to give thanks, and to break bread from house to house, and not to say as the bishop said.

Bishop. How prove you that?

Coo. It is written in the 2d of the *Acts.*

Then the bishop's chaplain said it was true.

The Bishop asked him if he could say his Belief? He answered, Yea; and so said part of the Creed, and then after he said he believed more, for he believed the Ten Commandments; that it was meet for all such as looked to be saved to be obedient unto them.

Bishop. Is not the holy church to be believed also?—*Coo.* Yes, if it be builded upon the word of God.

The bishop said to Coo, that he had the charge of his soul.

Coo. Have ye so, my lord? Then, if ye go to the devil for your sins, where shall I be?

Bishop. Do you not believe as your father did? Was not he an honest man?

Coo. It is written, that after Christ hath suffered, *there shall come a people with the prince that shall destroy both city and sanctuary:* I pray you show me whether this destruction was in my father's time, or now?

The bishop not answering his question, asked him whether he would not obey the king's laws?

Coo. As far as they agree with the word of God, I will obey them.

Bishop. Whether they agree with the word of God or not, we be bound to obey them, if the king were an infidel.

Coo. If Shadrach, Meshach, and Abednego, had so done, Nebuchadnezzar had not confessed the living God.

Then the bishop told him, that these twenty-two years we have been governed with such kings.

Coo. My lord, why were ye then dumb, and did not speak or bark?

Bishop. I durst not for fear of death. And thus they ended.

But after this done, it was reported that I railed; wherefore I called it to memory, and wrote this my railing, that light should not be taken for darkness, nor sin for holiness, and the devil for God, who ought to be feared and honoured both now and ever, Amen.

This Roger Coo, an aged father, after his sundry troubles and conflicts with his adversaries, at length was committed to the fire at Yexford, [now Yoxford], in the county of Suffolk, where he most blessedly ended his aged years, anno 1555, in the month of September.

"Faith of our fathers! living still,
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers, holy faith!
We will be true to Thee till death.

"Our fathers, chained in prisons dark,
Were still in heart and conscience free
And blest would be their children's fate
If they, like them, should die for thee:
Faith of our fathers, holy faith!
We will be true to Thee till death.

"Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free:
Faith of our Fathers, holy faith!
We will be true to thee till death.

"Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death."

A GROUP OF OFFICERS, TEACHERS, AND SCHOLARS FROM THE SABBATH SCHOOL, OCTOBER 9, 1921

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